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TORONTO STAR BREAKS THE CEASEFIRE (editorial, page 4)

THE CANADIAN JEWISH NEWS

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Sol Machat
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Nasser warns terrorists

ARABS WILL NOT DEFEAT ISRAELI ARMY

JCNS exclusive from East Jerusalem

by Atallah Mansour

PEACE - AN ARAB VIEW

President Nasser's positive response to the American proposals for a Middle East settlement has generated considerable excitement among the Arab inhabitants of the West Bank. The mere fact that he has finally said "Yes" to any peace proposal is a revolutionary development in this part of the world.

Until July 23 the Egyptian leader had rejected all Western initiative outright or refused to commit himself. He refused British and American offers of a mutual security arrangement, opposed Mr. Eisenhower when he was President on the formation of the Baghdad Pact and spurned numerous offers of mediation in the Arab-Israeli conflict.

Whether or not Nasser's interpretation of the Security Council resolution of November, 1967, coincides with the American proposals (Nasser sees them as identical) is of less importance than the fact that he has accepted them at all. And this holds true regardless of his motives or his trustworthiness.

The West Bank Arabs have long looked to Nasser for leadership and it is no small matter for them that, after years of denigrating America, he has at last reacted favorably to an American peace initiative. His apparent volte face is rendered all the more significant by the following factors:

(1) The Egyptian acceptance was made without consulting or seeking advance agreement from other Arab States, thus risking a split in the Arab monolity.

(2) Nasser's decision could spell the end even of the limited coordination that has been achieved between the Arab's western and eastern fronts, the latter taking in Jordan, Syria and Iraq.

(3) A show-down with the Palestinian fedayeen now becomes almost inevitable, for neither the UN resolution nor the American Plan recognizes a Palestine entity. Washington's concern is restricted to the humanitarian problem of the refugees.

There is no doubt that Nasser was fully aware of the risks involved and was willing to accept the consequences of his actions. The immediacy of his response to his critics within the Arab camp bears this out. He attacked the Algerians without referring to them by name for issuing high moral-sounding declarations and passionate exhortations to the Arab people to fight on while they themselves took no part in the struggle. Later, he launched a similar, but even more outspoken attack on President Al-Bakr and the Iraqis.

Of the various fedayeen groups Nasser mentioned only El Fatah, but he was unable to promise anything specific in the way of placating their grievances. He promised the Syrians, however, that there would be no peace with Israel without a withdrawal from the Golan Heights, and the Jordanians that he would stand by their demands for a total Israeli withdrawal from the West Bank, including East Jerusalem.

This would leave the Palestinians once more without a territory of their own. And it would seem that Nasser has in the final analysis come down on the side of King Hussein in his struggle for supremecy against Yassir Arafat.

Arafat and the leaders of other guerrilla groups responded quickly and vehemently. In broadcasts beamed from two Cairo transmitters they began to incite their listeners against Nasser without, however, mentioning his name, for they were not yet ready for a direct confrontation with the most revered Arab leader of the century. The broadcasts were followed by organized demonstrations in Amman. And not even Arafat could prevent his comrades-in-arms from calling Nasser a coward.

Nasser's response was equally swift and sharp. He shut down the offending transmitters and began deporting Palestinian fedayeen from Egypt. The Egyptian propaganda machine, which enjoys a virtual monopoly in the field, then presented the dissident guerrillas as mental defectives and extremists who were unable to see the problem in its entirety. At the same time, to split the opposition he invited leaders of the guerrilla groups to visit Cairo for talks. The result was the defection of two small fedayeen organizations to the Nasser camp.

Nasser derived considerable benefit, too, from the delay in Israel's acceptance of the American proposals and the ensuing split in the Jerusalem Coalition Government, which he was able to cite in support of his contention that his own acceptance of the UN resolution did not constitute a surrender to Israel, but rather a tactical victory.

There is no doubt that Nasser's course of action has increased the number of his enemies among young Palestinians on the West Bank who see his readiness to compromise as a concession made at the expense of the Palestinians. But the dissident faction represents only a minute and isolated minority of the population who are generally in overall agreement with Nasser, and who, if anything, are even more enamoured with him now that he has raised their hopes of achieving a final and peaceful solution to a problem that has hitherto seemed insolable and which threatened them with permanent war and instability.

Nor are the Palestinians at all daunted by the prospect of a restoration of the West Bank to King Hussein. In the first place they see the problem of dealing with a corrupt regime as an internal one capable of being resolved. And when they are reminded that they have been faced with the same problem for 20 years without being able to liquidate it, they reply: "Things are not what they used to be. There are in Jordan today thousands of armed Palestinians. Hussein can choose -- either he accepts a participatory democracy in which Jordanians and Palestinians work together or he accepts the alternative, which is death to his regime and to himself."

In the strictest confidence they are prepared "to reveal" that the problem has already been solved. Hussein, they say, gave his word to the fedayeen leaders a month ago to acquiesce in a constitutional monarchy in which he would become a figurehead. "I am satisfied with the monarchy. I have no desire to rule", he is quoted as saying.

As proof that Hussein has shot his last bolt they cite the new widely based coalition constituted a month ago, which includes as ministers sworn enemies of the Hashemite family, men like Dr. Dawood el-Hussein, accused at one time of murdering King Abdullah, Hussein's grandfather. The coalition also includes men of the Left who spent long years in prison undergoing cruel torture. Men such as these will not allow a return to absolute rule by the Jordanian monarch without a fierce and bloody civil war. Nor is it conceivable that Nasser will resist their demands without forfeiting his position as leader of the Arab world.

To carry out his new approach Nasser will undoubtedly need the support of the guerrilla leaders. The visit to Moscow of the Iraqi delegation is undoubtedly aimed at convincing the extremists that there is no alternative for the Arabs other than a political settlement.

Success of Israel's Arab family visits scheme

Jerusalem.

(JCNS) More than 40,000 Arabs living abroad visited relatives in Israel or the occupied territories between mid-June and the end of July under the scheme introduced by Israel's military government in 1968. The total is expected to reach 50,000 by the end of the summer.

The scheme operating in the summer has been growing in popularity every year. In 1968, 16,000 Arabs came; in 1969, 26,000, and this year visitors may stay longer than the original period of a month allowed.

This year also for the first time several Arab families arrived at Lydda airport for their visit.

Relatives of Arab students at Hebrew University among many guests attending the graduation of law students

Commentary -

BY M. J. NURENBERGER

JERUSALEM

"Jerusalem was not divided among the Tribes of Israel." It belongs to every Jew wherever he is. No Jew ever will sign away his share.

A noteworthy coincidence: on the 9th of Av of this year (according to the Hebrew calendar), Gunnar Jarring initiated his talks with Israeli and Arab representatives. It is remarkable that this 9th of Av (last Tuesday) was one denoting a tragic anniversary: it is exactly 1,900 years since the Second Temple was destroyed by Titus.

* * * * * * * *

Nineteen-hundred years -- there were no Arabs or "Palestinians" then; the only Palestinians were and still are the Jews -- and the destruction of the Second Commonwealth is remembered by Jews only.

In fact, who recalls today the Roman General Titus, who in the year Seventy C.E. destroyed Jerusalem? What happened to the original Arch of Titus at Circus Maximus? What happened to the proud inscription recording that he, Titus, had "vanquished the Nation of the Jews and destroyed the City of Jerusalem?"

* * * * * * * *

Whenever I am in Rome, I stroll by the Second Arch of Titus, allegedly erected by Emperor Domitian. Its *Judea Capta* boast seems so valid as Titus' title "Divine" is relevant to our days.

I never will forget one visit to Rome, in early 1949, when the Israeli Embassy was opened. There was a demonstration by innumerable thousands marching towards the Arch of Titus.

While at the monument, I beheld the beautifully carved Temple menorah, the Table, the silver trumpets. How ironic seemed at that moment the bas relief showing Titus being crowned by the Goddess of Victory!

* * * * * * * *

Titus thought he had terminated, once and for all, Jewish history. He never expelled the Jews from Jerusalem. We always remained there - physically, if possible, and in the spirit if banned by enemies. But Jerusalem never can become anything else but the capital of Judea so long as one Jew remains on this planet.

* * * * * * * *

Yet Jerusalem is more tangible as *The Jewish City* than is the emotional involvement, the mystique. It is not true that the Balfour Declaration or the modern Zionist Movement brought about the return of the Jew to his capital.

Recent excavations in the Holy City helped establish the site and actual physical remnants of the synagogue erected by Nahmanides (Ramban) 700 years ago.

* * * * * * * *

There is much talk about East Jerusalem, Arab Jerusalem, in contrast to the New City, Jewish Jerusalem.

The hypocrisy and cynicism of politicians often become ridiculous. However, such statements are proclaimed with all seriousness.

If it suits our opponents, the Arabs are the old Palestinians and we the intruders. If pertinent politically, the Arabs become the New Palestinians and the Jews have there ill-defined, historic rights.

* * * * * * * *

Recently I perused through a Baedeker guide published at the turn of the century. I turned to the reference about Jerusalem. Population figures: 70,000 inhabitants; 7,000 Moslems; 15,000 Christians; 48,000 Jews. This was before the Balfour Declaration and this was the city they call today Arab Jerusalem.

* * * * * * * *

Nineteen-hundred years after the first Tisha B'Av, Mediator Jarring should ponder upon the danger of becoming a would-be Titus.

In his search for peace for Jerusalem, he could fulfill a Divine command: seek ye the peace of Jerusalem.

There is no Arab Jerusalem - there never was, as there is no Arab Palestine. There already is a Palestine where Christians, Moslems and Jews are equal citizens; its name, Israel. There is a united, free Jerusalem, with liberty for all its inhabitants and equality unknown during the period when foreign occupiers ruled it.

* * * * * * * *

Even today millions throughout the world remember the fall of the First and Second Temple.

While in New York Jarring could have taken in a sightseeing tour, he could have seen the thousands upon thousands who fasted on Tisha B'Av - and not only there.

Moslems never prayed for a return to Jerusalem. They wander to Mecca; the Catholics, to Rome.

When Jarring is faced by Israel's determination not to let Jerusalem be divided, he may as well consider these imponderables that always make history.

World Hasidic leader supports Begin move

New York, N.Y. - The Lubavitcher Rebbe, Rabbi Menahem M. Schneerson, this week in a statement at his headquarters, 770 Eastern Parkway, Brooklyn, declared that he hails the intransigent, uncompromising stand taken by Gahal leader Menahem Begin by leaving the Jerusalem Government of National Unity. Rabbi Schneerson, the most outstanding and most influential Hasidic leader of our generation, said that Begin has proven to be a statesman in contrast to other politicians whose leaders were unwilling to give up cabinet portfolios when confronted by the challenge of principle.

The Lubavitcher Rebbe also said that no power in this world can move Jews from any part of the Land of Israel unless Jews themselves will sign the "expulsion warrant".

According to this outspoken statement by the Hasidic leader, no Jew has a right to sign a document relinquishing historic ties and actual possessions of any part the Land of Israel. Thus the resignation of Begin and his party from the coalition should serve as an example to "other Israeli leaders who in the past often have foregone matters of principle in order to remain in office".

The Rebbe also added that no "assumptions" or "assurances" given to Israel about observing the status quo ante will be kept. One only has to remember what happened after 1956 when Israel was assured that the Suez Canal would be opened to its ships. Why should anyone believe 1970 is different and world leaders less cynical?

OPPOSES HIJACKING

Athens, (JCNS). - Libya is opposed to the hijacking of planes by Arab "fedayeen" and considers this to be wrong, Mr. Mohamed Gebril, the newly appointed Charge d'Affaires of Libya, said here last week.

In an interview with the Greek daily Apogevmatini, Mr. Gebril, who was referring to the skyjacking of the Olympic Airways Boeing 727 at Athens airport on July 22 by a group of six Arab terrorists, said that "the solution given (to the incident) by the Greek Government is wise and correct".

He commended the decision of the Greek authorities to hand over to the International Red Cross seven Arab "fedayeen" now in prison in Greece, after asking Arab Governments to intervene for the cessation of Arab operations on Greek territory.

Asked whether the Libyan Government contemplated adopting towards Greek nationals now living in Libya the same retaliatory measures as recently taken against Italian residents, Mr. Gebril replied: "There is a great difference between the Italians and the Greeks. The Italians acquired their property from our people by force. Our Greek friends have no reason for anxiety. There is no danger".

Pravda editorial

London, (JCNS). - The decisive condition for the restoration of peace in the Middel East is Israel's withdrawal from Arab territories occupied during the 1967 conflict, according to an editor of the Soviet Communist Party newspaper, Pravda.

The editor, Igor Belayev, added, in a Moscow radio discussion: "We include in this formula the question of the security of the recognized frontiers of the State of Israel along the lines which existed prior to the 1967 conflict".

Moscow radio, in a broadcast for Cyprus, commented: "At one time, Israel imagined that she would remain forever on the banks of the Jordan and the Suez Canal, on the Golan Heights and in Jerusalem which she has captured. . .

"PALESTINIANS" ADVISED TO STOP TALKING OF VIETNAM, ALGERIA

Exclusive Canadian Jewish News Report
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Hassein Heykal, President Nasser's closest collaborator and Egypt's Minister of propaganda, last Saturday told the "Palestinian" terrorist organizations that they are "not in a position to fight Israel."

In an editorial published in his newspaper Al Ahram Mr. Heykal, who is now also acting Foreign Minister in the absence of Mahmoud Riad, told the "Palestinians":

"The Palestinians cannot undertake a popular liberation war. Palestine is neither Algeria nor Viet Nam."

Mr. Heykal warned the representatives of the terrorist organizations in Cairo that the "Palestinians", according to President Nasser, should not think of a separate solution of the Middle East conflict: they have no right to such dreams. The Canadian Jewish News learns from impeccable sources, that Nasser himself told the "Palestinians":

"The destiny of all the Arab countries, and especially that of Egypt, cannot under any circumstances be contemplated within a regional perspective, but within a super national frame of the entire Arab world.

The negotiations

By the CJN Diplomatic Editor

Reports from the United Nations Headquarters in New York indicate that the negotiations for imposing a Middle East settlement are progressing very rapidly following the ceasefire which began last Friday night. U.N. sources say the guerilla activities directed from Lebanon and Jordan will not affect the outcome of the talks. The most serious problem, say diplomats, are the status of united Jerusalem and and the Golan Heights which the Israelis consider non-negotiable. Also, Israel will not retreat from any occupied territories before a peace treaty is signed.

In the meantime it is reported that the Russians and the Americans may both compose or participate in the international force to police the ceasefire line between Israel and Egypt. According to some informants, the indirect talks have started already in New York where the Egyptian and Israeli Foreign Ministers already have arrived.

The Soviet Union, reports say, insists Israel withdraw from all territories captured in the Six Day War. The United States maintains Israel has a right to some adjustments.

"Egypt could settle this problem within a few days, at the most a few weeks, should she be concerned with Sinai only. Then she could make it easy for her by disseminating slogans of propaganda and support the Palestinians with about 30 million dollars a year."

President Nasser also told the Arabs:

"I have accepted the resolution 242 of the Security Council of the United Nations because I had in mind Gaza, East Jerusalem, Bethlehem, Galilee and the Golan. I had hoped for a rapid evacuation of these territories which would not leave the Israelis with the opportunity to establish an accomplished fact. I did not think of Sinai which is not "in danger" of becoming Jewish by colonization."

Nasser also cautioned the Palestinians:

"A certain number of new factors have forced the Americans to submit their last proposals, namely: the Soviet Union's unlimited support for our military action. The Americans thought that these proposals will be rejected so that they can deliver more fighting planes to Israel. We have accepted, thus, we surprised not only the Americans but also the Soviet Union. Mr. Bezhnev, was worried about the reaction to this decision in the Arab world."

Nasser than continued:

"The resistance has revived the Palestinian personality, but under no circumstances can the situation surrounding this struggle be compared to those of the Algerians or the Vietnamese. While in Algeria there were eight Algerians for every Frenchman, there are in Palestine two Israelis for one Arab. There was one French soldier for sixteen Algerian civilians; there are four Arab civilians against one Israeli soldier.

"Also, while in Algeria there are regions practically impossible to penetrate by Frenchmen, in Palestine there is not one foot of land which cannot be reached. Finally while the Frenchmen have never thought of "evacuating" the Algerians, the Israelis are determined to expell the Arabs. One must take into account the fact that the French were never able to attack bases outside of Algeria while the Israelis are surrounded by defeated countries that have not been able until now to reorganize their forces."

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TORONTO SYNAGOGUES AND ORGANIZATIONS

PROTEST STAR ARTICLES

A mass public meeting protesting Soviet involvement in the Middle East, sponsored by the Canada-Israel Committee, Central Division under the chairmanship of Rabbi W. Gunther Plaut, was held last Sunday, August 9 at Toronto's Associated Hebrew Schools Auditorium.

Participating in the program, in addition to the chairman, were: Rabbi I. Witty, Executive Director of the Board of Jewish Education, Toronto; Mr. Max Goody, National Chairman of the Committee on Soviet Jewry of the Federated Zionist Organization of Canada; Mr. Julius Hayman, Deputy Chairman, Canada - Israel Committee, Central Division; and Mr. Arnold Recht, Representative of the Student Action Committee for Soviet Jewry.

Mr. Recht reported that a demonstration was organized by the Action Committee for Soviet Jewry (a Toronto student organization) bringing students from Toronto and Montreal to Ottawa where they joined that city's youth on Sunday, August 9, protesting against alleged maltreatment of the Jews in the Soviet Union. The demonstration was held outside the Soviet Embassy which included gorilla theatre portraying the maltreatment of the Jews for attempting to practise their religion. A petition was prepared by this group for presentation to the Soviet Embassy.

On this occasion a report was presented by Rabbi Plaut concerning the actions taken by the Canada-Israel Committee with regard to the serious matter of a series of four articles published in the Toronto Daily Star by Robert Reguly this past week which were blatent allegations of unprovable hearsay against the Israelis in the matter of Arab refugees.

Rabbi Plaut then presented to the public meeting a resolution adopted by the Canada-Israel Committee at its special meeting held earlier that evening.

Following is the text of the resolution:

"The Canada-Israel Committee, representing the Canadian Jewish Congress, the Federated Zionist Organization of Canada, and B'nai B'rith, tonight expressed its shock at the series of four articles by Robert Reguly which appeared in the Toronto Daily Star this past week.

"At a time which calls for peace and goodwill everywhere, the Star, by printing a series of totally unsubstantiated allegations regarding the behaviour of Israel's people and government, has done a disservice to the emerging hope for peace.

"We feel that the Star must be held fully responsible for this descent from and abdication of responsible journalism. The wrong done in this series of articles cannot be rectified by counter articles, by letters to the editor or by apologies. This cynical attempt to dehumanize a brave and just people cannot be condoned at any time, and particularly not now.

"The Star has therefore done a distinct disservice to the larger cause of conciliation and peace.

"The next three months will see a vast propaganda effort by Arab interests to viligy Israel in order to deprive it of the world's concern and sympathy. The Toronto Daily Star must not be an instrument to that effort.

"It does its readers a grave injustice by permitting itself to be used for this purpose."

PREPARING FOR OCTOBER 11

The annual banquet will be held Sunday, October 11th, 6:00 p.m. at Ner Israel Yeshiva College, the Yeshiva office announced this week.

Guest of Honor is Mr. Joseph Tanenbaum; the guest speaker, Rabbi Shlomo Freifeld, Dean of Sh'ar Yishuv Institute for Higher Jewish Studies, Far Rockaway, L.I.

FAREWELL EVENING

Recently the LZM of Canada, along with the constituent organizations of Farband, LZO and Pioneer Women organization, tendered a farewell evening for Fred and Annette Borovoy.

The Borovoys, who left on Aliya to Israel August 10th, are most active members in the organization. Annette was one of the inspirational leaders in the founding and development of the Pioneer Women Bersheva Club while Fred was involved actively in the younger Farband Brandeis Branch 517 as well as the National vice chairman for Culture and Education of the LZM.

Addressing the Borovoys and wishing them bon voyage were: LZM chairman Dora Israelson; Farband Labor Zionist Order chairman, Harry Weinstock; the Pioneer Women chairman, Lillian Wax; Dr. Hurwich, who is returning to Israel in the coming weeks. Their move from Canada will be felt in all spheres of the Movement.

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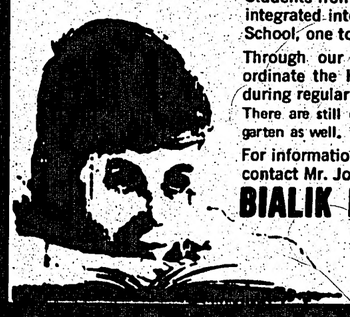

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ברוך הבא

בס"ד

Toronto Hasidim and General Community Will Welcome Lisker Rebbe

צדיק בא לעיר

RABBI SOLOMON FRIEDLANDER TO SPEND WEEK HERE

GUEST OF TORONTO COMMUNITY

The famous Lisker Rebbe, Harav Hatzadik Solomon Friedlander, will spend a week in Toronto, the Lisker Hasidim Committee announced this week.

The Rabbi is arriving here on Monday, August 17th. Those wishing to welcome him should contact Suite 102, Windsor Arms Hotel, 22 St. Thomas St., Telephone 922-3003.

Rabbi Friedlander is one of the most popular spiritual leaders in New York. He is visited daily by men and women, Jew and non-Jew, seeking his advice.

His forebears have been rabbis for almost 500 years in Hungary. Although the Rabbi is a scholar and a mystic, some of his advice is extremely realistic, says the New York Daily News. He brushes off those who call him "Miracle Rabbi". He says, according to the Daily News, "He does not perform miracles, that he prays for those in need and makes an effort to give them the proper advice."

THEY CONSIDER HIM THEIR TEACHER

TOP ENTERTAINERS SEEK ADVICE FROM REBBE

By RAY WILSON
REPRODUCED FROM N.Y. PRESS

EDITOR'S NOTE: Preparation and investigation for authoring the Rabbi Solomon Friedlander story was in the making for about 6 months. Facts were completely checked and we believe this to be one of the most authoritative stories of its type to be written.

In 1953, Dr. Zoltan Klar, a native of Hungary then practicing medicine in New York, was struck down by a car while crossing the street. Knocked unconscious, he was found to be hemmorhaging in the brain and was in critical condition. He survived but his entire right side was left paralyzed and he was doomed to spend the rest of his life in a wheel chair, according to his doctors.

Today Dr. Klar walks easily with the aid of a cane, confounding his physicians. A miracle? Of course.

For Dr. Klar's amazing recovery is credited to a man who is universally known as the "Miracle Rabbi." Rabbi Salomon Friedlander, one of the most astounding of today's religious leaders.

Dr. Klar is only one of many patients Rabbi Friedlander is credited with healing. The miracles that are credited with taking place are not claimed by the Rabbi who explains, "It is God who works the miracles. I only pray for those who need the miracles and many times he answers."

But the thousands of people who turn to him for help at his Chassidic Lisker Congregation in the Bronx and the thousands who flocked to him for aid when he resided in Hungary are convinced that he is indeed a miracle man.

Rabbi Friedlander is the eleventh generation of a family of rabbinical sages of the Hassidic sect. His title of "miracle rabbi" is hereditary and he is also a "zaddik," a term which can be translated into the Christian term "saint."

He came to this country first in 1943 but returned to his native Hungary during the Nazi occupation. He was held in such veneration there that the occupying Nazi forces allowed him to live, fearing a general uprising if he was murdered. His town of Olasc Liszka was besieged with travelers seeking his advice or aid. Before the war, the Hungarian government authorized [illegible] tions, in railroad fare to [illegible] in order to accommodate the visitors.

He returned to the United States after the war in 1948 and established his congregation in the Bronx. Since that time he has served as advisor to countless thousands and has continued to provide miracles in healing testified to by his "patients."

In 1955, Harry Kalinsky was attacked by hoodlums in Brooklyn and suffered a skull fracture and a blood clot on the brain. He also contracted pneumonia. The next day his mother called Rabbi Friedlander who solicited special data from her which he used in special computations designed to give him a specific prayer for each individual. He said the prayer.

That night the doctors told the mother that her son would not last the night. Rabbi Friedlander told her that her son would live. He not only survived the night but two months later he was walking and well on the way to a full recovery.

Following his discharge from the hospital, Kalinsky said, "I never believed in this hocus-pocus before, but this is something; this is really something. It's a miracle all right. In the hospital, the doctors and nurses called me 'the miracle kid.'"

Mrs. Sadie Goldberg was in Mother Cabrini Hospital with intestinal cancer. After Rabbi Friedlander prayed for her she made a complete recovery.

Mrs. Fanny Margolies was dying of a gall bladder disease. She had been in many hospitals. Finally, she was brought home from Doctor's Hospital in the Bronx to die. After Rabbi Friedlander prayed for her she recovered.

Cecille Diamond, a 14-year-old girl, fell ill with encephalitis, a brain inflamation. Her doctors gave her one chance in 100 to live. Rabbi Friedlander visited the unconscious girl in the hospital and put an amulet into her hand. Then he prayed over her.

The next day he told her mother her daughter would live.

"Visit her in the hospital today and you will find her better. Ask her if she can hear you and tell her to move her leg."

"We went to her," said Mrs. Diamond. "Her eyes were closed. I asked her to move her leg. Her eyes flickered and she moved her left leg."

Several weeks later, Cecille was able to leave the hospital.

In addition to his healing powers, he is also credited with the ability to accurately predict the sex of an unborn child. He has also performed different types of miracles.

Several years ago he found a spring and built a Mikvah (ritual bath) right in the basement of his temple in the Bronx. His followers will tell you this has never been done before. Nine broken bricks brought from the ruins of the Wailing Wall, in then Arab-held Jerusalem, 18 ancient Cabbalistic incantations rendered by Rabbi Friedlander and a spring burst forth in the basement. This Mikvah, which is used in Jewish purity rite, is the only one of its kind in the United States. A Mikvah must be filled with "natural water," that is, water that is not drawn, carried, filled, or conveyed.

Enough of the miracles. They are not nearly the full measure of the man. Without any of these miracles he would still have the stature he does, a stature that drew 500 rabbis from three different continents to his daughter's wedding in New York last year. This wedding, held outside the Waldorf Astoria, had 3,000 guests, 1,800 of whom attended the reception.

Perhaps his most valuable service has been as an advisor to many thousands of people. The quality and ultimate result of this advice is best indicated in two specific cases involving well known members of the world of comedy, Jack E. Leonard and Jackie Gleason.

Leonard, then tremendously overweight, was despondent because of a faltering career. He went to Rabbi Friedlander on the advice of an Hungarian friend and came out of the consultation a completely changed man. The Rabbi convinced Leonard to go on a diet, a diet which shed almost half of his original weight, resulted in a series of articles in the Hearst papers, and brought him more bookings than he could handle.

When Gleason was similarly afflicted with a sliding Trendex, Leonard advised him of the Rabbi. After seeking numerous other cures for his despondency, including alcohol and psychiatry, none of which helped, Gleason did call on Rabbi Friedlander.

A devout Catholic, Gleason found himself subject to no religious discussion here but rather simple common sense counsel that encouraged him to discuss his problems and seek the seat of the trouble.

After five visits to the famed Rabbi, Gleason became noticeably more relaxed and adjusted. He credits the Rabbi with the change.

Many of the people who look to the Rabbi for help are not Jewish. What does the "Zaddik" think of the members of other faiths who come to him for advice?

He tells of an ancestor of a Zaddik who was riding in a carriage driven by a Gentile. They passed a roadside crucifix, but the driver didn't remove his hat. The Zaddik asked why and the driver said he didn't believe in such things. The Zaddik ordered him to stop.

"It is better that I sould not ride at all than to ride with a man who has no faith," he said.

Though the Rabbi is now settled in the Bronx, he continues to be a figure of importance the world over. During the Hungarian Revolution in 1956, he journeyed to Vienna to assist the refugees and was visited by many people who recognized his name.

When asked about politics, he says, "There are four "isms" from which I have suffered. Anti-semitism, fascism, communism, and rheumatism."

His travels in the United States are always greeted with large groups of people seeking his aid.

There is no question that he is a great man. I interviewed him several times for a combined total of over six hours and found him extremely fascinating and brilliant.

I also spoke to Doctor Klar and to others about his healing miracles and they all agreed the word "miracle" was a fitting description. I talked to an Irish Catholic policeman in the Bronx who attested to the Rabbi's discovery of the spring for the Mikvah. The final verdict is unanimous and the miracle Rabbi remains a wonder of this world.

MATZOS AND WINE TO VIETNAM: From left to right: U.S. Lieutenant Philip; Rabbi Felix, Secretary; Lieutenant General Amdur; General Becker.

In the Children's Underground Shelters, everyday life goes on.

That's How They Live. - This part of a tractor has become a memorial to four kibbutzniks of Ashdot Yaacov killed when their machine hit a mine.

AN OPEN LETTER TO THE TORONTO JEWISH COMMUNITY FROM THE DELEGATION WHO VISITED KIBBUTZ ASHDOT YAACOV

We came to Ashdot Yaacov - fifty of us - and were received with a warm and joyous welcome that touched our hearts. They were grateful that we had come to inquire after their welfare, to see what we could do to help. They were grateful that we were not deterred by the dangers and risks to our personal safety. Only minutes before reaching the Kibbutz, all buses on the road were stopped by the sound of exploding shellfire nearby, but we continued our journey, never for one moment wavering in our purpose to reach our destination - the Kibbutz Ashdot Yaacov, situated on the border between Israel and Jordan which since the 1967 war has become one of the most frequent targets of missiles and gunfire from Arab terrorists.

NO PLACE FOR THEM TO ESCAPE

The settlement has already suffered heavy losses in life and property. For them the shooting, the bombing, the rocket-fire, the mines, are all part of the daily pattern. There is no place for them to escape to. For the Kibbutz is their home which they have built with their own hands through a lifetime of backbreaking toil and they *did not* abandon it - not one person has left throughout the unceasing harrassment.

WE TOO MUST DO OUR SHARE

We were not strangers but rather old friends. And as friends they received us. They showed us the children's underground sleeping shelters where the young are put to bed every night; they showed us the special bunkers for adults who must take cover in times of bombings. They showed us the damaged buildings -- the shattered dining hall. Not only were they left without a place to eat, but as the dining hall serves also as a central meeting place for all members of the Kibbutz, they felt the loss very keenly, Where can they turn for help to build another? Their resources are dwindling, their productivity declining because of the loss of working hours. Israel mobilizes manpower from other cities in the country to help the beleaguered kibbutzniks. We felt that we too must do our share.

Then and there we made a firm decision. We would become the patrons of Ashdot Yaacov. We would adopt Ashdot Yaacov. We would assume the responsibility and provide the funds for the rebuilding of their dining hall, which would be more than that - it would be a bombproof reinforced concrete and steel Communal Living Centre. Toronto has assisted already by presenting the Kibbutz with an ambulance and a fireproof Cultural Centre.

OUR APPEAL TO TORONTO JEWRY

As our visit came to an end and we were leaving to return to the safety and comfort of our homes in Toronto, we knew we would not rest until we had translated our decision into action. We who are ourselves mothers and fathers cannot forget the plight of those children herded into underground shelters because the enemy was aiming their rockets and shells at this village which is their home. And this is the only life they know.

We are appealing to our fellow Jews in Toronto to participate in this act of assistance to the struggling Kibbutz Ashdot Yaacov. We know there are many appeals for Israel. This one is for a direct, almost personal gift to courageous, selfless men and women and children who are giving so much of themselves for Israel's honour and defence, which is also our defence.

WE WHO WERE THERE:

Mr. & Mrs. B. Adler
Mr. & Mrs. M. Alspector
Mr. & Mrs. I. Burns
Mr. & Mrs. H. Cooper
Mr. & Mrs. S. Cohen
Mr. & Mrs. J. Egit
Mr. & Mrs. I. Eisen
Mrs. S. Flam
Mr. & Mrs. P. Frymerman
Mr. & Mrs. B. Goldglas
Mrs. F. Goldenberg
Mr. & Mrs. D. Green
Mr. & Mrs. J. Greenbloom
Mr. & Mrs. A. Grossman
Mr. A. Kirsh
Mr. & Mrs. M. Langer
Mr. & Mrs. H. Mandelbaum
Mr. & Mrs. A. Mendrovski
Rabbi & Mrs. David Monson
Mr. M. Orlans
Mr. & Mrs. A. Platt
Mr. & Mrs. O. Posen
Mrs. B. Rotman
Mr. & Mrs. J. Simon
Mr. & Mrs. J. Spivak
Mr. & Mrs. F. Stein
Mr. & Mrs. M. Swartz
Mr. & Mrs. M. Torem
Mr. & Mrs. B. Wagner
Mr. & Mrs. D. Zweig

The drive for a Communal Living Centre for Ashdot Yaacov is being conducted by a Special Committee. Every contribution will bring us closer to achieving our goal. You can help by sending your contribution to:

Committee for Ashdot Yaacov
14 Viewmount Avenue
Toronto 19, Ontario

* Make cheques payable to Ashdot Yaacov Projects
* Israel Bonds Acceptable
* All contributions are tax deductible.

MEMORIAL CORNER, ASHDOT YAACOV. - In Memory of the Fallen.

ONTARIO ZIONISTS APPOINT OFFICERS

At a meeting of the new Inner Executive Board of the Federated Zionist Organization of Canada, Central Division, held recently under the chairmanship of Central Division president, Daniel Monson, the Board unanimously endorsed the appointment of Samuel Shainhouse as chairman of the Federation's Membership Drive for Central Division.

At the Central Division, FZOC, elections, the following were elected to office: Deputy president, Samuel Shainhouse; vice presidents, Charles Kent, Saul Sigler and Harry Weinstock; Secretary, Mrs. Mark Levy; Treasurer, Lewis Moses.

Elected Members - At - Large: Israel Appel, Kalman Berger, Mrs. Harold Fink, Mat Goody, Julius Hayman, Mrs. Louis James, Hy Kirshenbaum, Alex Ogden, Kurt Rothschild, Manny Roman, Louis Silver, Nathan Silver, Dr. Allen Small, Mrs. Allen Small, Nachman Sokol, Rabbi I. Witty and Ruth Wolfish, all Toronto. From Hamilton, William Morres; from Kingston, Mert Abramsky; Harry Bierstock from Kitchener; Norton P. Wolf, London; Ben Herman, North Bay; from Windsor, Gerald Freed.

JNF PRESIDENT. - Eric Exton, a leader in Jewish communal activities in Toronto, was elected president of the Jewish National Fund of Toronto at its annual meeting held recently, succeeding Samuel Shainhouse who held the position for the past three years and is now chairman of the board. Other officers: Philip Granovsky, Charles A. Kent, Lewis J.E. Moses, vice presidents; David L. Dennis, treasurer; Mrs. Arnold Finkler, honorary secretary; Edwin A. Goodman, honorary counsel; Sidney Starkman, chairman of the Synagogue Council.

The JNF is the worldwide organization responsible for planting trees, reclaiming trees and opening roads in the undeveloped parts of Israel not settled since biblical times. Now in its 70th jubilee year, the organization recently has marked the planting of the 100 millionth tree.

BON ACCORD FARM

On June 13, an old barn near Elora, Ontario was turned into a showroom for Canadian pieces and imported 19th century British furniture which have been refinished by the workers at Bon Accord Farm, a project of the Addiction Research Foundation of Ontario.

Bon Accord Farm is a men's rehabilitation farm community established in 1967. The men come to Bon Accord to do something about serious drinking problems which have affected their ability to maintain employment and function effectively in normal society.

From the very beginning, staff and residents at Bon Accord sought means of providing a meaningful, worthwhile work program which would help residents strive for independence economically. Make-work projects characteristically affected a man's pride and self esteem adversely.

Bon Accord Antiques was set up along with beef and other farm production under professional supervision as a part of the rehabilitation program. It cannot really be classified as a "normal" business because the main aim is not to become competitors with other antique businesses. Since the yearly operating costs are considerable, the main aim is to supplement revenues with marketable furniture. Anique prices are tailored for dealer buying. Rather than competing with other dealers they hope to maintain prices at a reasonable margin so that antique dealers will find it attractive to buy at Bon Accord.

Bon Accord members have found that an energetic work program is one of the most effective methods in helping residents to move away from welfare dependence into an independent role as a taxpayer and normal citizen.

HOLY DAY APPEALS

The Synagogue and Temple Division of the State of Israel Bond Drive in Toronto reports extraordinary efforts being undertaken to make this year's High Holy Day Appeals in a record number of congregations throughout the community, the maximum demonstration of support for Israel ever mounted in Toronto's Israel Bond history.

In a joint statement by the cochairmen of the Division -- Dr. Norman W. Shaul, Nathan Arback, Aron Frankel and Nathan O. Hurwich -- high tribute was paid to the rabbis, presidents, Israel Bond chairmen and committees "for their inspiring leadership and efforts to make sure that all congregants this year will have full opportunity to express their solidarity with Israel's efforts for peace by purchasing Israel Bonds at the forthcoming High Holy Day Appeals."

A record success for Women's Israel Bond effort in Sarnia, Ont. Shown here from left to right: Mrs. Sonia Berger; Mrs. Rose Pearlman; Mrs. Leah Starkman; Harry Frank; Mrs. Thelma Slipacoff.

Mrs. Lou Berger and Mrs. Robert Slipacoff were hostesses at Women's Israel Bond special event to launch the Sarnia Israel Bond Campaign. Bond Chairman: Dr. M. Pearlman, hosted men's meeting.

Harry Frank was the speaker.

MONTREAL NOTES

PROTEST

Organized Jewish groups in Montreal may appeal to the Canadian Jewish Congress to sever relations with Nahum Goldmann's so-called "World Jewish Congress." Some local leaders feel frustrated because no one in Montreal, among the local Congress leadership, has protested against Goldmann's "homage to President Nasser".

Last week Reuters reported from Berne, Switzerland, that Nahum Goldmann, as "President of the World Jewish Congress", has declared that "one must express his homage to President Nasser for his courage to accept the American plan."

During the last meeting of the Governing Council of the World Jewish Congress in Montreal, Mr. Goldmann has assured the Congress leadership he would not make any more public statements about Israeli problems unless he resigns his office. Goldmann did not resign, and some local leaders wonder when the Canadian Jewish Congress will act. They remind Congress that Nasser is still at war with Israel and the Jewish people.

TRIBUTE MEETING

Moshe Haim Shapiro, Minister of the Interior, State of Israel, will be honored August 25th by a tribute meeting at Young Israel of Montreal.

Organized by Mizrachi-Hapoel Hamizrachi, the meeting will be attended by Jacob Monbaz, Consul-General of Israel in Montreal. Guest speaker will be Rabbi Dr. Bernard A. Popko, National President of Mizrachi Movement of America.

Mizrachi-Hapoel Hamizrachi Movement of Montreal
requests the community's pressence at the
Memorial Assembly in tribute of

MOSHE HAIM SHAPIRO

Minister of the Interior, State of Israel

with the participation of the hon. Consul General of Israel, Jacob Monbaz

Tuesday, August 25, 1970

8:00 p.m.

YOUNG ISRAEL OF MONTREAL

6235 Hillsdale Road

Guest Speaker: RABBI DR. BERNARD A. POUPKO

National President of Mizrachi Movement of America

Co-sponsoring organizations:

Federated Zionist Organization of Canada; Union of Orthodox Congregations; Vaad HaRabbinim Vaad Hair; Rabbinical Council of America

A MESSAGE FROM ALEX GROSSMAN

Dear Friend:

Last year we conducted a successful campaign for Massuah and it was with an overwhelming sense of pride and gratification that I had the good fortune to witness the opening of the Massuah building in Israel last April. For me it was a privilege and an honour, in fact, an unforgettable moment in my life, to be among the five thousand participants who turned out to celebrate this important occasion on the Day of Commemoration for the six million victims and martyrs of the holocaust.

To all of you in Toronto who have helped to bring this project to reality, I convey the gratitude of all those thousands who witnessed the moving opening ceremony of Massuah.

But the needs of the hour are great and new demands are made every moment. We visited Ashdot Yaacov on the Jordanian border and what we saw and learned at first-hand of everyday life in a Kibbutz under fire, left us without a doubt in our minds as to what we must do **now.** *We were stirred to the depths of our being by the urgency of the situation. The Kibbutzniks showed us what heroism means. Not a single man, woman or child left the settlement in the three years of constant danger. And we could do no less than help them meet their everyday needs, so that they can continue the burdensome task of defending their borders, of repelling Israel's enemies, of keeping Israel strong and secure.*

We know how we can help. There are tangible things for us to do. This means giving of our money, of our time and efforts. For the Kibbutz, our help means the difference between life and death for its inhabitants, safety or danger for its children, a high morale or fear and insecurity for its men and women.

It is my conviction that you will also be inspired as I have been to help in this project.

Alex E. Grossman
Chairman
Toronto Ashdot Yaacov Committee

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HEBREW CALENDAR
The 12th Day of Av, 5730
Sidrad: Vaethanan
Candlelighting: Toronto, 8:06; Montreal, 7:48

ASK THE RABBI
a JCNS featurette

Q. According to our calendar, the Sabbath never commences later than 8 pm in summer. I understand that this is done for convenience. Can the law be changed for the sake of convenience?

A. The law is not being "changed" when one begins to observe the Sabbath earlier than is strictly necessary since it is, in fact, considered meritorious to receive the Sabbath (kabbalat Shabbat) before it actually begins as well as to postpone its departure on Saturday night. The observance of the Sabbath laws beyond its actual limits is called by the rabbis (Yoma 81b): "adding from the profane to the sacred", i.e., extending the sanctity of the Sabbath so that it encroaches on the week-day proportions of Friday and Saturday night.

Q. Is there a list of books prohibited to Jewish readers on the lines of the Catholic index?

A. No such list has ever been drawn up by Jewish teachers, among other reasons because there has never existed in Judaism any machinery for this way of trying to regulate Jewish opinion. Distaste at the banning of books is a modern phenomenon, however, and it is perfectly true that individual Jewish teachers in the past did express their strong disapproval of certain types of books which they considered to be heretical or immoral. The custom also persists down to the present for rabbinic authors to obtain approbations from eminent authorities for any books they publish.

In the 16th century R. Moses Isserles warned against reading heretical books (Yoreh Deah 246, 4) and the author of the Shulhan Aruch (Orah Hayim 307, 16) forbade the reading of the erotic poems of Immanuel of Rome. The latter author also was of the opinion that Azariah de Rossi's Meor Enayim should be destroyed because it dares to suggest that the history found in the talmudic literature is sometimes shaky. The statement in the Mishnah (Sanhedrin 10, 1) that one who "reads the external books" has no share in the world to come, probably referred to a public reading in the synagogue of the books of the Apocrypha, which were rejected as not belonging to sacred Scripture. Be that as it may, in the Middle Ages the statement was understood frequently as a ban on the reading of heretical books even in private.

The opponents of Maimonides wished to place a ban on the sage's philosophical writings. Opponents of Gersonides' "Wars of the Lord" declared that the book must not be studied because of its unconventional theological views (e.g. that God only knows the future in general, not in particular) and stated that it ought to have been called "Wars Against the Lord". In some circles the works of Moses Mendelsohn and his school and the writings of the Russian Maskilim were banned. One could go on citing examples. Nowadays we are more tolerant, or are we?

Toronto Star breaks Mideast ceasefire

PERVERSION OF TRUTH

Last weekend, when responsible newspapers throughout the world made an effort to play down what divides Arabs and Israelis, Torontonians were given the shock treatment of the most biased anti-Jewish polemics in Canada's largest, English-language newspaper. The Toronto Daily Star, without checking the facts, published a four-part series on the Arab refugees by reporter Robert Reguly. Featured as a reportage, the Reguly articles actually read like publicity releases from Arab plane-hijacker organizations.

Reguly, who made himself a name during the infamous Munsinger Affair, treated the Israelis in words less kind than he had the Infamous Lady from Munich.

Thousands upon thousands of readers of The Toronto Daily Star are dismayed because of this attack against truth and -- why not say it? -- poisoning the air with the lowest form of propaganda.

No one denies the right of the Star or any of its writers to support the so-called Palestine Liberation Committee or the Al Fatah. But such polemical articles ought not be misrepresented as reports.

For example, Mr. Reguly speaks of 1,500,000 Palestinian refugees of whom 1,250,000 live in UN operated camps while a further 344,000 receive food rations. Shall we inflict upon the reader the unpleasantness of adding 1,250,000 to 344,000?

The figures seem so accurate as the general picture of refugee-life presented by anti-Israeli propaganda. It is known universally that in Arab refugee camps nobody dies and new registrations are accepted daily without any control.

In his first article the Star reporter interviews a 75-year-old Arab who says he has survived a massacre, endured hunger and suffered insults. Has Reguly checked the facts? He, himself, reports that it is the old Arab who gave him the "facts": bands of Jewish terrorists came, "they killed many people, old people and children. . .and we had to run away."

The Star reporter, in his pseudo-objectivity, adroitly states about the refugee problem that "there are two versions of why." The Israeli version -- that the Arabs left voluntarily with the hope that they would return to smash the Israelis -- he equates with the Arab contention that the "Palestinians had no choice but to flee for their lives."

Here again he remarks en passant, demonstrating "objectivity": historians allegedly agree that both versions contain truth. "The refugee problem began with the departure of 750,000 Palestinians from Israel."

Here again the Star reporter forgot to check his facts. First, who are the historians who say both versions are correct?

The editor who passed this copy easily could have checked the facts in back issues of his own paper. He could have read Ben Gurion's appeals to remain, and the exhortations of the Mufti to the Arabs to leave in order to return and throw the Jews into the sea.

Also, the Star reporter conveniently forgets the Arabs who stayed in 1948: those in Haifa, Acre, Nazareth and elsewhere. They became Israeli citizens integrated into Israeli life.

He furthermore forgets the Druses who are Israeli patriots and whose sons serve in the Defense Army of Israel.

For four days the Star reporter continued to feed the readers with the atrocity-stories that sound as though taken from a new version of The Arabian Nights.

It's just too bad that one article he illustrates with a photograph of three Arab young women happily smiling -- a school principal and two students. These "oppressed" Arabs openly, without any fear, complain about being deprived of textbooks and about arrested teachers.

Has Reguly checked this too? Did he forget to mention that the textbooks confiscated were those containing the most vicious, anti-Jewish propaganda? And the teachers? Weren't they the ones involved in terrorist activity?

Of course, we cannot expect Reguly to describe the daily life of hundreds of thousands of Arabs going about their daily chores, including the Arab students at Hebrew University.

Is it not remarkable that all those among the Arabs complaining about the atrocities committed by Jews were not afraid to speak?

Reguly now will become a source quoted by all who would poison the atmosphere to prevent Arab-Jewish understanding. The fact the reporter was unable to present one indisputible example of atrocities, except unchecked fantasy in camps where Arabs are watched by agents of the terrorist organizations, makes the Star guilty of perversion of the truth.

Youth at the United Nations

JCNS EXCLUSIVE

THE IMPOSSIBLE CONTACT

by RICHARD YAFFE

What were the reactions of the Israeli delegates to the World Youth Assembly which convened at United Nations headquarters? I sought this answer from Pnina Krendel, Jacob Levy, Shalmi Barmor, Shlomo Cohen and Jonathan Livni on the final day of the conference. And here is how our conversation ran:

Yaffe: What's the keenest impression you are taking back to Israel?

Livni: I never quite realized the depth of hatred in the Arab world towards Israel. I never quite believed, or wanted to believe, in the determination of the Arabs to eliminate the State of Israel, until I came here.

Barmor: One of the things I have learned is that when you convene a youth assembly, it must be of youth. The presence of aged professional diplomats has had a very bad impact on this assembly and especially on the meetings of the Commission on World Peace. (Some of the "delegates" from the Soviet block were in their 40's, some with graying hair.)

Levy: Some of the delegates called it the "Commission on World War III".

Q: Would you come to another such assembly?

Barmor: I would support it, because I haven't stopped hoping. Maybe after two years, or even five years, we can get through to the Arabs. But this principle must be strictly observed - that it consists only of youth.

Livni: You know something, there were times when I opposed the Israeli Government's position, when I felt that I couldn't agree with it because it was presenting a hawkish point of view. I felt that perhaps the Government was missing out on feelers being put out by the Arabs who might possibly be wanting to negotiate some arrangement with us. But now, I'm positive that the Government policy is a sound policy.

Q: What made you change your mind?

Livni: Because I realize now that the question is not one of withdrawal from territories. That's not the issue at all. The issue is what I call the Arabs' desire to "politicise" the State of Israel. What I mean is that the Arabs have now realized that if they want to get the support of the Western world or the support of the liberals, and of the Left, they can't use extreme expressions as they did before the Six-Day War when they used to say: "We will throw you into the sea". So instead of genocide, they now have "politicide". In other words, they want to eliminate the State as such.

Now I understand why the Government insists on direct negotiations. Direct negotiations, for me, have taken on a new meaning at this conference. What it means to me now is that the Arabs have to negotiate with a viable Israel in the Middle East. And not only with Israel, but with a Jewish Israel.

Another point. If I ever came to a conference thinking that I am first an Israeli and then a Jew, I have come to realize at this conference that I am a Jewish Israeli.

Q: Why?

Livni: Because I have come to understand that the attack was not an attack on a State called Israel. It was an attack on the Jewish homeland. It was an attack in which the Arabs were trying to claim that the Jewish people were not a nation, a nationality, that they were only a religion.

And something else also happened to me: I always thought I could never call myself a Zionist because to me a Zionist was someone who aspired to go to Israel, and once he settled in Israel, he wasn't a Zionist anymore. (Livni is a sabra, born in Haifa.) I realize now that by defending Zionism and calling myself a Zionist, I am defending the State of Israel, because to them (the Arabs) Zionism equals a Jewish State in Israel.

Q: But what of the assembly itself?

Levy: The Israeli delegation came here with great hopes that we would manage to meet our young colleagues from the Arab countries and sit together and show the world that young people could succeed where the aged ones failed.

We were totally disappointed. Not only did they stubbornly refuse to meet us and discuss the Middle East problem, but they just turned their backs on us when we met in the corridors. We sent many suggestions to them - to come, meet with us and try to discuss the Middle East problem, not in a plenary session, not in a commission but in a special forum composed only of Arabs and Israelis, without press, without galleries, without any fear that the things said would be disclosed.

We thought that we might come to something substantial - not final resolutions. We didn't expect that. Not final signatures - but at least some agreement, to reach some understanding about the major matters which we thought might lead to a peaceful solution to the conflict.

They declined all offers, direct and indirect, formal and informal.

Q: So there were no positive aspects to the conference, as far as the Israel-Arab conflict was concerned:

Cohen: One positive aspect is that if I have managed to convince one person who was, prior to this conference, against Israel, it is already a positive result.

Q: Has your contact with the youth from developing countries been a positive one?

Pnina: I think that we have managed to convince some - and even some members of the New Left - that the so-called "progressive" Arab States are being helped by the most reactionary oil States.

Livni: An impact on the developing countries which have not aligned themselves with the Soviet Union or China? Yes. Those which have contacts with Russia and China echo the voices of their masters.

Q: How would you have characterized your delegation before coming here - hawkish, dovish?

Livni: We did not represent a hawkish point of view at all. (The others nodded agreement.) But I now have a new description of myself. Perhaps I used to call myself a dove, and after coming here, I didn't change into a hawk. Maybe I can say that I am now a hawk with a dove built inside. I mean that as long as the Arabs maintain their policy of no State of Israel in the Middle East, I will wear the feathers of a hawk. But the minute I see that there is a chance for peace, the hawk feathers will fall off and you will find underneath the body of a dove.

If they want peace - and Abba Eban has said it and I concur fully - there will be no subject over which we will not be able to negotiate.

But I don't think my children, or even my grandchildren, will have peace in their time.

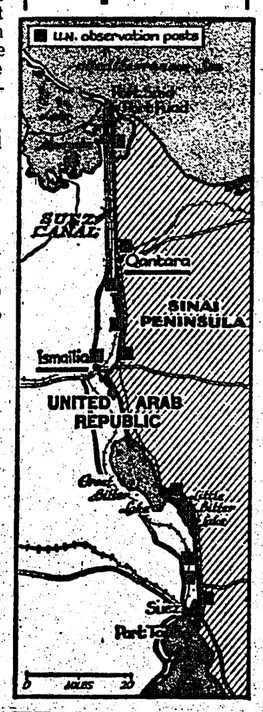
Q: You are that pessimistic?

Livni: I am that pessimistic. Or let me say, I advocate reality in life. I think we will have to treat our casualties at the borders much the same way we treat our road casualties. Both are deplorable and tragic, but they are a reality, a fact of life.

Now that I have been here, I understand that defending our borders at the present stage is defending the life of Israel. If there are any Israelis who feel they are not sure that they should continue to fight, I would recommend that they be sent to a conference such as this, and meet their opponents. They will then realize that they are fighting not for territories but for survival.

(Mr. Yaffe is our JCNS correspondent at the United Nations.)

borders became quiet



U.N. observers are to help police cease-fire along canal (shown in detail from 10 posts, with command centers in Ismailia and Quantara. The U.S. regards truce in effect also on the Jordanian, Syrian and the Lebanese fronts.

AMERICAN CAMPUS
by Philip Horn

The 1950s college generation in the United States was wryly referred to by one social commentator as the "generation of the shlep." This was the era of McCarthyism, when students throughout the country drew the practical conclusion that the most important thing was to keep one's nose in one's books. The Eisenhower era, which followed, was a period of extreme intellectual lethargy. With the emergence and election of John F. Kennedy, university youth resumed its involvement in the momentous problems of American life.

For Jewish students, too, involvement meant taking an active stand on Vietnam and the racial crisis. Then came the Six-Day War, and emotions that had long lain dormant came to the surface. Using the style of the day as well as its language, independent groups distrustful of the Jewish establishment yet very committed to their own Jewishness, have arisen all over the United States.

Most of these groups identify strongly with Israel, although not necessarily her policies. Six of them have issued underground newspapers. Typical is The Jewish Radical, at Berkeley, California, whose reaction to the anti-Israel posture of the radical Left was stated in no uncertain terms: "We believe that the easy acceptance of empty metaphors and lack of desire to make meaningful distinctions between vague analogies concerning the Middle East does irreparable damage to the morality of the movement."

ACIID, at Washington University in Seattle said: "We are bound together by our common concern for Israel, our commitment to a critical radical political ideology and by our deep concern for social justice."

The sentiments expressed in these editorials are representative of the positions taken by groups throughout the United States, whether they call themselves "Students for Israel," "Israel Forum," "Jewish Student Union," "Committee for Social Justice in the Middle East," or purely local and even exotic names such as "ACIID" and "Sesame."

Taking a leaf out of the Negro cultural revival, these groups have been very instrumental in seeing to it that Jewish studies programs and Hebrew courses have been introduced or expanded in at least 40 universities and colleges during the past year. In some cases, such as the Beit Midrash at the University of Michigan and the Free Jewish University at the University of Iowa and at San Fernando Valley State College, students have formed their own schools, with enrolments in the hundreds on a volunteer basis.

Some student groups have undertaken unique projects. At California University, Santa Cruz, some non-religious students decided to meet every Shabbat to study Talmud. Eventually, their scope of interest increased and they became very active on behalf of Soviet Jewry. This led them to think of the future, and 29 of them petitioned the university to permit them to spend six months on a kibbutz, for which they would receive 15 credits.

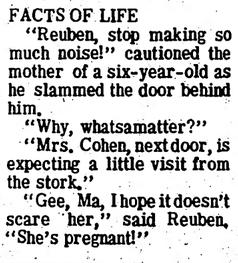
The school agreed, and 29 students spent six months at Kibbutz Mizra in 1969. In addition, the university established a department of Hebrew study and Michael Caspi of Sde Boker was brought over to organize it.

These Jewish students are very concerned to live Jewish lives, and are extremely angry with the adult Jewish community, because they consider it to be dominated by assimilationist Jews, who are more concerned with inter-faith work than in educating their children.

It should be noted that while most of these groups are pro-Israel and even Zionist, others are at least lukewarm to the Jewish State, and some have a negative approach to it. Two Chavurat Shalom in Boston, and Chavura in New York, are composed primarily of rabbinical students and others with an intensive Jewish education, who see the seminaries as machines for turning out religious functionaries, rather than as institutions embodying the Jewish way of life.

Other groups, such as Jews for Urban Justice and Naaseh seek to radicalize the Jewish community along New Left lines. Their primary concerns are with racialism, exploitation and so on. An interesting confrontation between radical Zionists and these radical groups took place at a conference called by the World Union of Jewish Students. One of the radical Zionists accused them of being "Niggers who don't have enough pride to be Blacks."

Be that as it may, no one can accuse Jewish students in the United States today of being the "generation of the shlep."



PLEASANT THOUGHT

No matter where you live there are hidden blessings. Even Hollywood has its resident advantages. At least, out there, you can starve without an overcoat.

NO TALK

Little Jerome was playing on the sidewalk when an old man, quite taken by the boy's sweet innocence, stopped and patted him on the head. "What is your name my child?" he asked.

"Why, the same as my papa's," answered the surprised boy.

"I mean, what are you called when, say, it's time for supper?"

"Gee, mister, nobody ever called me in my whole life," said Jerome. "I'm always the first one at the table!"

BOTH ENDS

Aunt Edna gave her small niece a lovely birthday present and the child was ecstatic. "Oh, Aunt Edna, breathed the little girl, "thank you, from the top of my heart and my bottom!"

FACTS OF LIFE

"Reuben, stop making so much noise!" cautioned the mother of a six-year-old as he slammed the door behind him.

"Why, whatsamatter?"

"Mrs. Cohen, next door, is expecting a little visit from the stork."

"Gee, Ma, I hope it doesn't scare her," said Reuben. "She's pregnant!"

Link with Israel

FROM TORONTO TO ASHDOT YAACOV

The Toronto drive for the Kibbutz Ashdot Yaacov is another example of our link of solidarity and fraternity with those guarding the frontiers of Israel. Situated at the very border of Jordan, exposed day by day to the fire of terrorists, the members of this Kibbutz have demonstrated to all of us what it means to be a hero in everyday life. Despite the continuous, incessant attacks, the Kibbutzniks are determined not to evacuate the settlement; nor has one single man, woman or child left the position.

The Toronto Ashdot Yaacov Committee which now proclaims a campaign of immediate aid to this Kibbutz deserves our support. Our contributions to this drive will show an effective, tangible participation in their resistance. It will strengthen their morale by helping them build homes, especially the planned, bombproof Communal Living Center.

SERMON FOR THE WEEK

WHY ARE THE TEN COMMANDMENTS REPEATED?

The Ten Commandments which first appear in Exodus 20 are repeated in Vaethanan, the Torah reading of this week. Two explanations for this repetition are given.

One tells us that the first tablets were broken by Moses; therefore, God had to repeat them. Another is based on the interpretation of p'sal lekha "carve for yourself" the two tablets (Exodus 34:1). Legend has it that God said to Moses: "Now you carve the tablets. You broke the first ones that I had made. Now make your own and they will not be broken."

We are to understand from this that what we make for ourselves we always consider more precious than that which is made for us, and so we carefully guard it.

It is to be noticed that the two versions of the Commandments are not identical. For example, the reason given in Exodus for the observance of the Sabbath is to remind us that God is the Creator of the world. But in Deuteronomy, in this week's Sidrah, the reason given is to remind us that we were enslaved in Egypt before God liberated our people.

Another variant is found in the Fifth Commandment. The verse in Deuteronomy is longer. "Honor your father and your mother as the Lord your God commanded you, that your days may be long, and that it may be well with you upon the land which the Lord your God gives you."

Why did God command people to honor and love their parents when there is no command for parents to love their children? The mystics believe that all human instincts are derived from Adam. From Adam, they say, we inherit the love of our children, but since Adam had no parents, he could not transmit the love that children should have for their parents. This had to be acquired; therefore, we are commanded to honor and love our parents.

"That it may be well with you," emphasizes the truth that a sound national life must be based upon a wholesome family life. Respect for parents is the foundation of the family and the family is the foundation of society and of the State. Wherever there is respect for parents, there is also respect for authority, and this makes for a strong nation.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

letters to the Editor

EDUCATION ROW

Dear Editor,

A charge that the American Jewish Congress and nine groups which have joined the Committee for Public Education and Religious Liberty (PEARL) are "die-hard opponents of Jewish all-day religious education" was levelled by Agudath Israel of America, national Orthodox Jewish movement which has for more than a decade advocated government support of non-public schools. This accusation was made by the executive president of Agudath Israel, Rabbi Moshe Sherer, after the announcement that PEARL had filed a suit on Thursday morning, July 30th, against Governor Nelson Rockefeller and other New York State officials challenging the constitutionality of the law recently enacted by the State Legislature providing for the reimbursement to non-public schools of their expenses for certain State-mandated services.

Among the Jewish constituents are the American Jewish Congress, B'nai B'rith, American Jewish Committee and Jewish Labor Committee. Agudath Israel has estimated that the Jewish all-day schools (Yeshivos) in New York State will receive $1-1/2 million from this mandated services act.

In a statement issued by Rabbi Sherer after the suit was filed by PEARL, the noted Orthodox Jewish leader declared:

"The court trials which the American Jewish Congress has initiated against local and federal governments, as well as its widely-publicized denunciations of the efforts of the religious schools of all faiths to obtain their fair share of the tax dollar, have created a false image of the American Jew fighting for secularism versus religion and disgrace the Jewish name. Now that it has joined with several other Jewish groups in an attempt to abort even such a minimal program of government support for Jewish day-schools as the Mandated Services Law, which only compensates these schools for specific acts of record-keeping which they perform at the State's behest, they stand exposed in their true light as die-hard opponents of Jewish all-day religious education. There can be no other explanation for Jewish organizations who obstinately refuse to place Jewish educational interests, the sole guarantor for Jewish survival, above outworn and extreme application of the church-state separation dogma to the narrowest forms of government aid.

"We are confident that the courts will uphold the constitutionality of New York's Mandated Services Law which these secularist groups are contesting. We deplore the fact that in the process of these anti-parochial school activities by these Jewish groups the good name of the Jewish people is being sorely hurt. The American public must know that these groups do not speak for the Jewish citizens of our land on this subject."

Toronto, Ont. Herman Landau

JABOTINSKY'S PLACE IN ZIONIST HISTORY

by Louis I. Newman

In August 1970, the 30th anniversary of the death of Vladimir (Ze'ev) Jabotinsky will be observed, and the State of Israel has issued a stamp in his honor. In July 1964, the remains of Jabotinsky were transferred from New Montefiore Cemetery on Long Island to Israel and interred on Mount Herzl in Jerusalem, where Theodor Herzl lies buried. Jabotinsky had left a provision in his last testament that he was to be interred in Eretz Yisrael only on the invitation of the government of the sovereign Jewish state when it was established, and only on the united request of the government representing all existing political parties. Aharei Mot Kedoshim -- the epigram built by the juxtaposition of the titles of two successive weekly Torah readings in the Book of Leviticus -- applies to Jabotinsky, to Joseph Trumpeldor (the 50th anniversary of whose martyrdom at Tel Hai is being observed this year) and to others, malprized in life, who have, after their passing, won long-delayed praise and gratitude.

There have been many significant personalities in the long annals of Jewry's aspiration to recover and rebuild Zion, following the tragic war of the year 70 and the unsuccessful revolt against Rome by Bar Kochbah and Akiba in the years 132-135. The pseudo-Messiahs, in their way, deserve a place among the Mitzadvim ba-Am, "those who gave themselves freely among the people." But they relied more upon the methods of practical statesmanship and national collective action. In modern times the growth of rapid communication between the peoples of the earth has made possible the co-ordination of Jewish efforts on behalf of Zion's redemption. Theodor Herzl's Congress in 1897 and the growth of the institutions of Zionism came about because the scattered Jewish communities among the nations could more effectively mobilize their energies and resources for the recovery of the homeland. We of the twentieth century have known at first hand the labors of illustrious men and women, whose names have become household words in Jewry, both in their own days and later, and we continue to do honor to those who helped achieve the consummation of the dream of neary eighteen-and-a-half centuries. Those who were present at the sessions of the United Nations during the week leading up to November 29th, 1947, will always remember the memorable decision of partition, and the proclamation of the State of Israel in 1948, symbolized by the raising of the flag of Zion at Lake Success.

Ze'ev Jabotinsky has a unique and particular place in Zionist history, and the Jewish people today rightfully pay homage to his vision and his achievements. He was a man of great versatility -- a journalist, a novelist, a poet, an historian and an orator of remarkable charisma. His novel, Judge and Fool, was utilized by the late Cecil B. de Mille as the basis for the film, Samson and Delilah. Jabotinsky made significant contributions to the evolution of the modern Hebrew language, though himself a product of pristine Russian culture. But he came to place his emphasis upon the practical realization of a program on behalf of Jewry which only he and his co-workers dared espouse. With Joseph Trumpeldor during World War I he helped bring about the formation of the so-called "Zion Mule Corps," which fought with the British at Gallipoli against the Turkish Empire. These "Tailors of Whitechapel" constituted the first national military unit since the days of Bar Kochbah, and it came to pass only over the strenuous opposition on the part of many Zionists, Jews and non-Jews. Again, in 1918, despite the antagonism which would have discouraged a less tenacious personality, Jabotinsky, with Colonel Patterson, organized the Hebrew Legion which fought with General Allenby in the liberation of Palestine from Turkish control. Jabotinsky's emphasis upon the importance of military action by Jews as Jews arose out of his conviction that if a Jewish State were to be established in the Holy Land, Jews must realize that they must be prepared to defend it in terms which their enemies would understand. Jabotinsky was accused of being a "militarist," and later a "Fascist" and a "Brown-Shirt," with all the invidious connotations of these terms. But he was undeterred. To him the military system was abhorrent, and war was an ugly, vicious business. But in this "peculiar and imperfect world," the resort to arms was essential if a community or a people or a nation were to survive, and Jabotinsky had to pay homage at the shrine of the "God of Things as They Are." Many Zionist leaders had not yet fully grasped the magnitude of the task of caring not only for culture and colonization, but also for the economic, governmental and military needs of a nation, however small. Therefore, Jabotinsky undertook a program to educate the Jewish people in the realities of national life in a continuously hostile world.

Jabotinsky persisted in advocating and implementing this realistic approach. This became further evident in the creation of the Jewish self-defense units in Eastern Europe at the time of upheaval and pogroms during and following World War I. It is not generally known or appreciated that after the Hebrew Legion was disbanded on British orders, despite a promise to settle the Legionnaires in Israel, Jabotinsky created the Haganah after the Arab attacks of 1920. Again the mandatory power, professing to conduct a "balanced program" toward Jews and Arabs, made Jabotinsky the victim of this "neutrality." He was given a long jail sentence and imprisoned at Acre. Only the world-wide indignation and protest of Jewish communities everywhere resulted in his speedy release, on condition that he would be allowed to visit Palestine thereafter only if he had no military intentions. The Haganah, which Jabotinsky founded, was taken over by the administration of the Yishuv, in which the Mapai or the Socialist-Labor Party predominated.

Jabotinsky also promoted the policy of national mass immigration. In the 1920's and '30's, visas were issued sparingly by the mandatory regime, and Jabotinsky realized that they were being utilized in favor of the ruling political party of the Yishuv. He consistently reminded Jewry of the authentic Zionist ideal, namely, that the Zionism of Herzl was built upon the theme, not of a mere cultural center, however appealing -- but of a home for the Jewish people, regardless of party affiliation or cultural proclivity. It was by no means easy to carry forward a program for a national, all-party immigration, over the hostility of the mandatory power and the indifference and inertia of many Jews throughout the world. But Jabotinsky persisted, and events tragically vindicated his judgement and foresight.

With the holocaust threatened by the Nazis coming closer and closer, Jabotinsky, much to the indignation of many Diaspora Jewish leaders, warned Jewish communities in Poland and other East European centers to migrate with all possible speed. The British permitted a slight increase in the number of visas, but again the Arab militants attacked, and Jabotinsky realized that Jewry could no longer wait for the timorous and dilatory tactics of those in political power. It was then that he and his co-workers, among them his son Eri (who died a year ago), inaugurated an immigration program of direct action. They organized Aliyah Bet or "Extra-Quota Immigration." Its opponents called it "Illegal Immigration," forgetting that no Jewish immigration into Eretz Yisrael could be stigmatized as "illegal". Jabotinsky's group asserted that Jews had the right to enter Zion -- a right promulgated later by the man who ordered the Haganah to fire on the "Altalena," in the so-called "Law of the Return". The story of the Aliya Bet ships gathering immigrants in Eastern and Central Europe for the journey through the Black Sea and the Mediterranean to the shores of Palestine is one of the most graphic and dramatic in contemporary history. In 1947, the world learned of this effort through the saga of the "Exodus". But more than a decade earlier Jabotinsky's "Revisionists" had introduced and carried forward the program. The story of the "Assimi," the "Patria," the tragic "Struma," which went down with hundreds of passengers in 1942, the "Zakariyah" of 1939-40 during one of Europe's iciest winters, must be read and re-read, in order to understand the significance of Jabotinsky's program. Aliyah Bet served not only as an instrument to rescue thousands of escapees from Hitlerism for the increase of the Yishuv's population, but also proved to be a weapon hastening the ultimate departure of the mandatory power. The British placed soldiers with searchlights and machine guns on the shores of Palestine, and when the refugees had been taken from the ships, they were hurried off to the detention camps at Atlit and elsewhere. This rescue effort was conducted despite the indifference and public enmity of many Zionist "leaders" in this country, in Europe and Palestine.

The British were also irritated by the creation of the Irgun Zvai Leumi and other fighting units, another outgrowth of Jabotinsky's work. The Irgun, founded by David Raziel, who was slain in Iraq on a British military mission, became anathema in Zionist circles. But its activities, however distasteful they were made to seem by Mapai propaganda in the Yishuv and the Diaspora, helped speed the day when the British High Commissioner sailed from Israel in 1948 in "good going-away weather."

Thus, the heritage of Jabtinsky is to be discerned in the present defense program of Israel, in the War of Liberation of 1948-49, the victory of 1956 and the Six-Day War of 1967. Whether they admit their indebtedness or not, the military defenders of the Jewish State are the direct heirs and spiritual descendants of Trumpeldor at Gallipoli, of Jabotinsky and the Hebrew Legion in the Jordan Valley, the Haganah of 1920, the Irgun and other similar units. Though himself an intellectual, Jabotinsky taught the Jewish people that a nation, however small in numbers and resources must know how to protect itself against assailants, despite the repellent nature of the obligation. It is not without the best of reasons that Jabotinsky rests on Har Herzl near the immortal founder of modern Zionism as a world force.

ZEEV JABOTINSKY

Because he helped found the Brit Trumpeldor, the Betar, because his followers donned the uniform and practiced, where necessary, the art of military action, Jabotinsky was the target of the most violent epithets. In great measure this enmity grew out of the belief that the "tribunes" of Jewry, including pulpit orators, jurists, organization leaders and would-be diplomats, could rescue the Jewries of Zion and the Diaspora by the appeal to public opinion and by the ancient method of self-restraint. But the "impartiality" of the mandatory power, striving to retain its Empire intact, and the savagery of the Nazis quickly gave the lie to the effectiveness of the mass-meeting, however large, and the contact with Washington and Downing Street, however public or secret. A group was formed in New York during 1939-40 called "The American Friends of a Jewish Palestine," succeeded later by the American Committee for Hebrew Liberation, which came to the assistance of the leaders of Aliyah Bet and the Irgun. The ruling Yishuv administration lost no opportunity to discredit, if they could, the Irgun, Irgun, seeking to impose on them guilt for alleged "atrocities." However, when the State of Israel was eventually created, nearly eight years after Jabotinsky died, the Irgun joined with the Haganah in Israel's armed forces, and established itself politically as the Herut or Freedom Party, now the Gahal, through a union with the Liberals creating the second largest party in the government. Menahem Begin, a disciple of Jabotinsky, and a renowned underground fighter, heads the Gahal Party, and is a Minister without Portfolio in the government.

I shall never forget a Jewish layman bursting into the session of a confirmation class in a temple, exclaiming to the rabbi: "How long are you going to consort with that gangster?" Nor can I forget the effort on behalf of the refugees on the Danube in 1939-40, when pledges made by prospective donors were withdrawn because Zionist rabbis advised them not to give any money to those "Fascists". It was not until a foremost philanthropic relief agency -- not a Zionist organization -- gave the Bucharest Jewish community a sufficiently large sum to outfit the 2,300 refugees that the chartered Turkish vessel was able to set sail for Palestine. Nor can I forget our conversation with an illustrious and revered Jewish leader at his Washington home who turned a deaf ear to our appeal for the Danube refugees, but insisted on telling us what a great man the then president of the ZOA was, eventhough this very president had refused us a hearing at the Zionist Convention. All this and much more is remembered today, after the period of ostracism has ended and the heirs of Jabotinsky's philosophy are accepted in high Zionist councils. Today Jabotinsky is included in the Pantheon of Israel's heroes. Whatever his heartaches and heartbreaks, Jabotinsky's dream of a strong, self-reliant Israel has come to pass.

It must be stressed that Jabotinsky did not espouse force for its own sake, or as a method of demonstration and protest. He taught that Jewry, fighting for its homeland and in its rightful homeland, had the right to gain freedom on its own soil. Many have labored, struggled and died for the attainment of Jewry's centuries-old dream and hope. Not one iota of praise should be withheld from those, who, according to their lights, however dim, in all parties in the Diaspora and in Zion, strove to serve and to bring closer the realization of the cherished goal. But, as the years lengthen, posterity is sure to grant a lofty place in Jewish history to the leader who helped transform the "Luftmensch," that oftentimes is the Jew, into a man of fortitude and courageous forthright action.

THE ZIONIST REVISIONIST MOVEMENT

Salutes

MENAHEM BEGIN

the Leadership of the Herut Movement in Israel

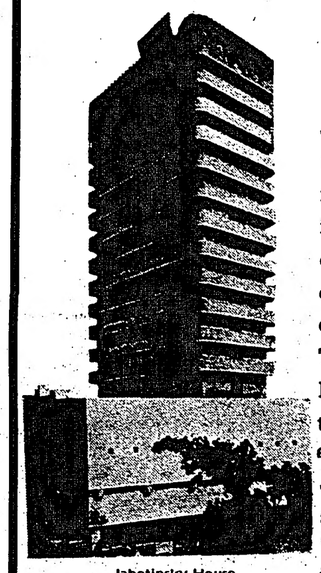
and all the Disciples of

ZEEV JABOTINSKY

TEACHER AND LEADER OF THE NATION

On the occasion of the dedication of

JABOTINSKY HOUSE, Tel Aviv



Jabotinsky House

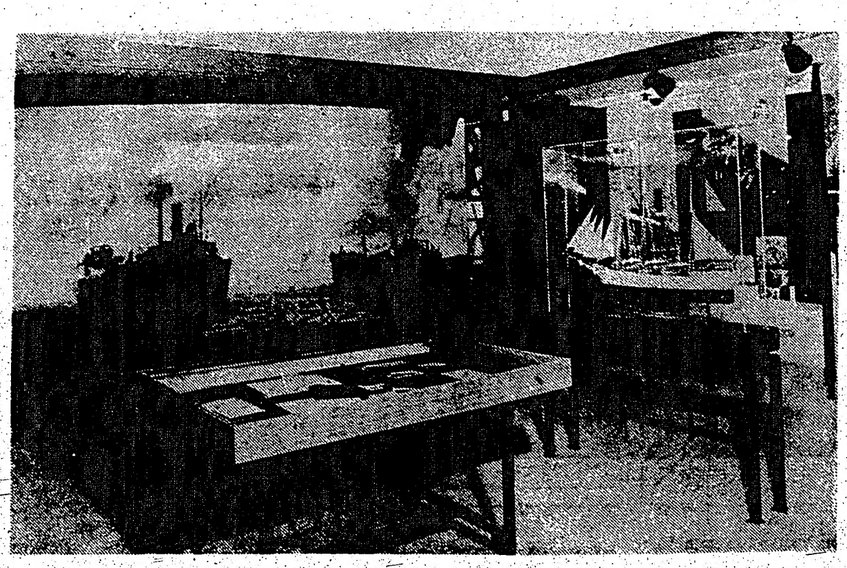
In the future Metsudat Zeev-Jabotinsky House will remain the center of our world movement and the entire Jabotinsky family. It will house: the Jabotinsky Institute; Headquarters of World Herut-Hatzohar; Headquarters of World Betar-Brit Trumpeldor; Museum of the Irgun Zvai Leumi; Museum of the Ghetto and Partisan Fighters; Museum and Archives of the Jewish Legion and the Jabotinsky Movement.

Israel, reborn in its glory and in its dedication to guard the sovereignty of its people, is the living monument, eternal to the man who had inspired a persecuted, downtrodden people to raise the flag of liberty, self-emancipation, dignity and the defense of its very life; the man who had founded the Haganah, the spiritual father of the Irgun; the founder of the Jewish Legion, who taught the people to resist tyranny and slavery, whose spirit hovers over the dapper, beleaguered people in Zion and still guides us in our rededication to his ideals.

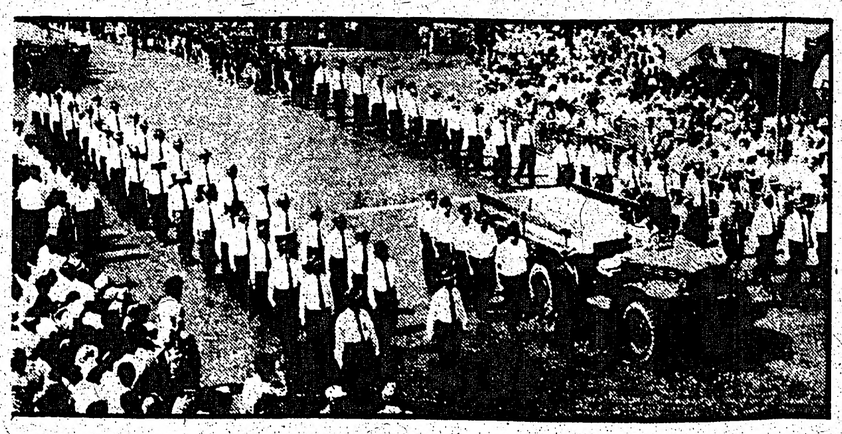
Jabotinsky addressing Jews in 1938. He warned that the alternative was between Exodus from Europe or holocaust.

With all his disciples, we observe this month Jabotinsky's thirtieth Yahrzeit. We mark this anniversary with a pledge to remain faithful to his teachings; to always remember his vision, his hopes that are

the vision and the hopes of Israel Eternal!



A room in the newly-opened Jabotinsky Museum.



Jabotinsky brought back to Israel, July 7, 1964.

Zionist Revisionist Organization of Toronto; Johanna Jabotinsky Women's Organization; Jabotinsky Lodge; Hadar Chapter of the Zionist Revisionist Organization; Betar-Brit Trumpeldor Zionist Youth Movement; Zionist Revisionist Organization, Hamilton, Ontario.

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BOOKS OF THE WEEK by Dr. Arnold Ages

HEALING THE SOUL

THE PSYCHIATRISTS. By Arnold A. Rogow. Putnam's. 317 pp.

Arnold Rogow is graduate professor of political science at the City University of New York.

This academic pedigree is clearly shown in his careful and unsensational analysis of one of America's most glamorous but least understood professions.

Those who expect a chatty, expose-type of narrative will be somewhat disappointed by Rogow's dry account of the trials and tribulations of American psychiatrists.

A careful reading of the book, will, however, provide the reader with many insights into the largely closed world of the analyst.

How many people, for example, are aware of the machinations of Thomas Szasz, a maverick analyst, who believes that the intrusion of psychiatry into the realm of morals and ethics, has deprived the individual of basic freedoms.

Szasz has had a great gift for annoying the psychiatric establishment by publicizing his views in numerous periodicals.

His outspoken positions have earned him the almost universal condemnation of his colleagues.

One of his most radical observations has been that there should be no such thing as an "insanity plea" in the courts since all individuals are responsible for their own actions.

Rogow is also helpful in providing his reader with capsule descriptions of the various approaches to emotional illness today.

We learn about Wolpe's behaviour therapy, Frankl's logotherapy, May's direct analysis and Moreno's psychodrama, not to mention the other more traditional forms of therapy.

In his treatment of the training required to become a psychiatrist, the author deals extensively with the strains visited not only on candidate's themselves but on their immediate families.

Preoccupation with personal analysis often causes the trainee to begin viewing his own wife, with results that are often disastrous; a great deal of marital discord then occurs.

Predictably, asserts Rogow, the vast majority of psychiatrists are liberal in their political orientation.

Although their official organizations eschew taking stands on political candidates, individual members within the professional associations have taken bold steps to make their views known.

A case in point was the statement signed by over a hundred psychiatrists during the 1964 election alleging that Barry Goldwater was not emotionally fit to serve as president of the United States.

While members of the psychiatric profession are mainly liberal in politics they are conservative in money matters, an inference that can be drawn from the relative affluence of the group.

Salaries for psychiatrists, reports Rogow, range anywhere from $20,000 to $70,000 plus.

"There are margins for taste at every income level," the author writes, "and neither analysts or psychiatrists are immune from those pressures that affect others, including exhibitionist tendencies. . ."

"Thus one analyst," he continues, "may have a water fountain playing among tropical plants in his waiting room while another drives to and from his office in a Morgan two-seater. In Beverely Hills analytical circles it would be considered infra dig not to live in a house costing at least $100,000 or to do without a swimming pool and, increasingly, a tennis court."

The financial rewards of psychiatry are clearly very high but one should also take into consideration the stresses that accompany the vocation.

One of the most serious drawbacks to the profession is the uncertainty surrounding the correctness of one's particular approach to psychiatry.

Today there appears to be as many theories as there are therapists. While physical medicine has been making immense strides in the healing arts, there has not been a similar advance in the treatment of mental illness.

From many quarters the whole field of psychiatry is under attack. Criticism is forthcoming now, not only from people like Szasz and his ilk, but from many who assert that mental illness is simply a dysfunction of the bodies' chemical structure and that emotional illness should be treated like any other physical problem.

There is one serious objection I feel compelled to make about Rogow's treatise on psychiatry.

On several occasions he refers to the fact that a disproportionate number of people in the profession are Jews.

Yet never once does Rogow elaborate on this question with any depth. He does not try to show what factors motivate Jewish people towards psychiatry or whether their Jewish backgrounds play any role in the exercise of that profession.

It's an odd omission.

Haym Kovarsky (Left), Director-General, Ministry of Interior, presents Dr. Klemperer with an Israeli passport.

FAMOUS CONDUCTOR BECOMES ISRAELI

Jerusalem, (JCNS). - Otto Klemperer, the 85-year-old world-famed conductor, was presented with an Israeli passport and an immigrant identity card by Mr. Chaim Kubersky, the director-general of the Ministry of the Interior.

Klemperer, who conducted last night a performance of Mahler's ninth symphony by the Kol Israel Orchestra reinforced by the Gadna Orchestra, said: "Only in Israel have I ever felt at home".

He arrived here last week to conduct a series of concerts in the framework of Israel's 10th Festival of Music and Drama, and immediately applied for Israeli citizenship. The procedures were speeded up by the Ministry, and the passport handed to him during a short ceremony.

Klemperer, who holds a German passport, was born in Breslau of a Jewish mother and a Jewish father. He became conductor of the Berlin State Opera in 1929 but was dismissed by the Nazis in 1933 and continued his musical career in the United States. He now lives in Zurich.

He converted to Roman Catholicism at the age of 34. Three years ago he told the JCNS Jerusalem correspondent in an exclusive interview: "I was in love with the Roman Catholic Church. Then my love cooled. I decided I will no longer belong to the Church. I wrote to the diocese of Zurich asking them not to include me in their list".

In September, 1967, during his stay in London to conduct a series of concerts at the Royal Festival Hall, he attended regularly services at the Marble Arch Synagogue. It was the first time he had prayed in a synagogue for 50 years. Impressed by the singing of the reader, the Israeli-born Shmuel Lerer, he met him at his home when he repeatedly stressed "I am a Jew". Since then he has regularly prayed at the synagogue while in London.

THE POLITICS OF SPORT

The Arab boycott of Israel in international competition runs to some illogical extremes

ROY J. SILVER

B.B. MONTHLY

The United Nations' Dr. Ralph Bunche, who played varsity basketball at UCLA, was asked recently if someday he would like to referee a basketball game between the national teams of Israel and Egypt.

"No," Bunche responded without hesitation.

Then his face broke into a smile. "That's because my legs aren't in the physical condition they once were. But let me tell you a story I haven't told before. In 1949, right after the armistice was signed on the island of Rhodes, I got a member of each of the two delegations together. Both men were fine table tennis players and I persuaded them to play a match at two o'clock in the morning. It went five sets. And being a diplomat, I won't tell you who won."

Since that time there has been no sports contact between Israel and the Arab nations. The Arabs have mounted a boycott of such fervor that even when it boomerangs and adversely affects Arab prestige, athletes and other nations, it is maintained and carried to illogical extremes.

The absurdity of it all was not lost on Omar Sharif, the Egyptian film star, who is an outstanding bridge player. As captain of the Egyptian team in 1968, Sharif refused to allow his squad to play Israel in the World Bridge Olympiad at Deauville, France. Following the boycotted match, Sharif sat down and played a symbolic hand with three women members of the Israeli team, explaining, "My teammates have to go back to Egypt, but I don't."

While the Arabs draw the line against Israelis, they sometimes open their doors to Jewish athletes from other nations. Thus, Vicki Berner, the Canadian woman tennis player, whose great-grandfather was a rabbi, has played in the UAR. Bill Silverberg, the current track coach at Eastern New Mexico University, ran in Cairo, Morocco and Tunisia only a few months before he represented the United States in the World Maccabiah Games in Israel in 1965. The following year, Alan P. Rosenberg, coach of the 1964 Olympic gold medal Vesper Boat Club eight of Philadelphia, took his crew to the UAR on a United States State Department goodwill mission.

One of the more intriguing second round matches in the 1966 Wimbledon tennis tournament in England pitted Jackie Saul, a Jewish player from South Africa, against Ismael El Shafei of Egypt. Saul won 6-3, 6-3, 5-7, 5-7, 7-5. The match was played without rancor or animosity. Yet earlier in the year El Shafei had snubbed an Israeli player at a tournament in the United States.

When the Arab boycott is operative it cuts across national boundaries. Turkey, Iran and India are Moslem but not Arab nations. Under Arab pressure in 1969, Iran and India barred their Jewish athletes from competing in the Maccabiah Games, although both countries had participated four years earlier. Turkey sent a delegation to Israel, but it was under orders to observe, and not to compete.

India's submissive attitude was nothing new. An Indian wrestling team had arrived at Lydda Airport from London in 1965 for a scheduled match against the Israelis. The Indians were greeted at the plane by Israeli officials carrying flowers. The Indian captain accepted the floral greeting and then said, "Sorry." He had received instructions not to compete in Israel. The Indians reboarded their plane and flew home.

When the World Shooting Championships were scheduled for Cairo in the early 1960s, Egypt, in accordance with protocol, was forced to extend an invitation to Israel. But implementing it was something else again. The Israelis were simply refused entry visas into Egypt. This prompted Chaim Glovinsky, secretary of the Israel Olympic Committee, to respond: "We are determined to compete in all international sports events. Politics has absolutely no place in sports. If Israel stages an international event we will invite Arab athletes, even if it is a shooting competition. Yes, we will allow Arabs to carry their guns with them." In 1967 Glovinsky attended a European - Mediterranean meeting of the International Basketball Federation in East Germany. The meeting was boycotted by Arab states because of his presence.

Tunisia and Lebanon almost wrecked the basketball tournament in the 1965 World University Games in Budapest because of Israel's appearance. The two threatened to withdraw if they were drawn in the same division as Israel. They finally agreed to play after they were assured that they would be switched to another division if they found themselves bracketed with Israel.

Occasionally, the Arab boycott backfires, as in the 1962 World Volleyball Championships in Moscow. Tunisia refused to play Israel. Russia was not then so deeply involved in Middle East affairs and the head of the Soviet Volleyball Association personally apologized to the Israeli players for Tunisia's breach of etiquette. Israel was awarded a forfeit and Tunisia was expelled from the tournament. Hatikvah was played four times in the Soviet Union during that tournament, the Israelis having defeated Italy, Austria, Finland and Albania. Hundreds of Soviet Jews who came to see the Israeli team play touched the Star of David on their uniforms.

The language of the boycott is spoken in many tongues. In 1967, the Asian Track and Field Federation Meet and Junior Tennis Championships were cancelled because Malaysia, under Arab pressure, refused to grant visas to Israeli athletes. During preliminary matches for the World Cup soccer final in 1958, all Arab nations refused to play Israel. Last April, Lebanon withdrew from an Asian soccer tournament in Teheran rather than face an Israeli team in the semifinals.

Arab pressures kept Israel out of both the Asian Games in Djakarta, Indonesia, in 1962, and the Mediterranean Games in Naples in 1963. But, at the insistence of the Israel Olympic Committee, the International Olympic Committee withdrew recognition from both sets of games. The issue in the Asian Games led to a rhubarb in which Indonesia cancelled a trade pact with India and riots erupted at the Indian embassy in Djakarta.

The Arab boycott has been nurtured in the face of growing world concern about discrimination in sports. South Africa was barred from the 1968 Olympics and 1970 Davis Cup tennis play because of its policy of apartheid. Yet no nation has publicly challenged Arab discriminatory sports policies against Israel, although a resolution proposed by the Maccabi World Union was unanimously adopted in 1963 in Paris by the International Council for Physical Education and Sports, an agency of the United National Education, Scientific and Cultural Organization. The resolution provides that any country that practices racial or religious discrimination be ineligible for awards.

VACATION TIME

Our staff writers in charge of "Toronto After Dark" and "Lively Arts" are on vacation. These features will be resumed by the end of the month.

Joseph in the market

The following extract is from the book, "Joseph," by Max Bollinger, published by Macmillan.

Many days and nights had passed since Joseph had been sold by his brothers for 20 pieces of silver.

At dawn, the Ishmaelites reached the broad River Nile. A ferry carried them across. The oarsmen sang long chants on one note.

Joseph did not understand their language.

"They are praising the river and the Pharaoh, their king," explained the merchants. "We have reached our destination. We have arrived in Egypt."

How strange everything was -- the houses, the streets and the people. The women wore beautiful costly clothes. Men stood outside the open doors talking to each other.

Joseph walked through the streets of a large town, astonished at its size and strangeness. He had to be careful not to lose sight of the merchants, who had untied him. He had promised not to run away, as that would have been useless alone in a strange land with strange language and unfamiliar customs.

The sun rose behind the white walls of a gigantic palace. Its rays glittered back a thousand-fold from the golden roofs and domes.

Joseph stopped, blinded by so much light.

It was the palace of Pharaoh, the king.

Surely this was a dream from which he would soon wake up?

"Hurry up," urged the Ishmaelites. "The market has already started."

The crowds grew thicker. Joseph was pushed and shoved on all sides. Only the heavilyladen camels strode calmly, uncaringly, through the tumult.

Already one could hear the shouts of the merchants mingling with the voices of the buyers.

Every man tried to shout louder than the next, as each proclaimed his wears the best. Joseph would have liked to stop and watch them. For a few moments he forgot his tiredness.

The Ishmaelites found an empty space near the slave traders. They spread out their wares on the ground.

Joseph stationed himself in the narrow shade of a wall.

"Stand up straight! Don't look so miserable," one of the merchants called out to him.

Joseph knew why. The Ishmaelites wanted to sell him at a high price.

Where would he sleep that night? What would the next day bring?

Soon it was midday. The sun beat down. The air quivered. White dust lay over everything, penetrating people's clothes to the skin. The strong scent of spices mingled with the smell of people and animals and the stench of bad fish and overripe fruit. Some of the merchants had already started packing up their wares.

Joseph stood still, unnoticed. The slave-traders near him made good sales. Whenever a customer came near, they woke up the exhausted men and women with their whips. The customers were the owners of estates and rich farmers who were looking for servants to work in their houses and fields.

The slaves, listless and in chains, let themselves be prodded by the buyers.

They are treated like animals, thought Joseph. He, too, was to be sold as a slave.

An elderly man suddenly fell to the ground, faint from hunger and weakness.

A slave-trader lashed at him with a whip. Bloody stripes appeared on the thin, brown back.

"Get up, you idler, you good-for-nothing! You're not even worth feeding!"

Joseph watched him, aghast. Bravely, he rushed over to the man and tore the whip out of his hand.

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PROGRAMME FOR AUGUST 16th to AUGUST 23rd

SUNDAY, AUGUST 16th
2:30 p.m. High Park — The Queen's Own Rifles of Canada Band. Guest: Bozha Grahovic
2:30 p.m. Kew Gardens — The Royal Regiment of Canada Band. Guests: Ohulani Hawaiian Group
5:30 p.m. High Park — Organ Recital: Ronnie Padgett

MONDAY, AUGUST 17th
7:15 p.m. Carlton Park — Children's Theatre Presents "Cinderella"

TUESDAY, AUGUST 18th
7:15 p.m. Rennie Park — Children's Theatre Presents "Cinderella"
8:30 p.m. Withrow Park — Square Dancing: Bob Scott & His Orchestra

WEDNESDAY, AUGUST 19th
12:15 p.m. Nathan Phillips Square — Benny Louis & His Orchestra
8:30 p.m. Eglinton Park — Benny Louis & His Orchestra

THURSDAY, AUGUST 20th
7:30 p.m. Forest Hill Memorial Park — Jazz Programme
8:00 p.m. Nathan Phillips Square — The Community Folk Art Council

SUNDAY, AUGUST 23rd
2:30 p.m. High Park — H.M.C.S. York Band. Guest: Remo Marinucci
2:30 p.m. Kew Gardens — The B.H. Clarke Concert Band. Guest Bozha Grahovic
5:30 p.m. High Park — Organ Recital: Ronnie Padgett
8:00 p.m. Nathan Phillips Square — Theatre - The Toronto Workshop Productions

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The lighter side of Israel

by Ephraim Kishon

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THE FACE OF YASSER

Ladies and gentlemen, we are at the Headquarters of the El Fatah fighters, somewhere in the Mediterranean area. The cave dug into an apartment house in the center of the city, is swarming with armed commandos.

Their leader, Yasser Arafat, is sitting in front of the large-scale strategic map of Amman, while his bodyguard is trimming his beard with a pair of scissors. Stocky Yasser's revolutionary stubble is kept permanently at a 1/4" length, and this necessitates a great deal of care and attention.

The leader of the sabotage groups also wears the dark glasses which are another part of his trademark, and which he removes only when he wants to see. He is in firm control of the situation his barked orders are carried out unflinchingly. After the debacle of the Six Day War, the terror groups under his leadership became a factor to be reckoned with in the international press.

His fighters are hitting the enemy round the clock, reports of new victories come in all the time:

"The King's palace was attacked with handgrenades."

"Our forces captured the cook of the American Embassy."

"A Beirut traffic cop was liquidated with bazooka fire."

"A Legion jeep had its tires slashed."

"Iraqi batteries were silenced in an exchange of curses."

JOURNALISTS

The 300 Western journalists in the cave are watching little Yasser open-mouthed. He certainly is a legendary figure: only a few years ago a fat and unknown haberdasher, and today the avenging angel of the Palestinian entity, before whom Lebanese villagers, as well as Jordanian rulers, tremble.

"There will be no peace with them," says Yasser. "No recognition and no negotiations. . ."

Out on the H.Q. parade grounds, his men are trying bayonet charges on short dummies wearing crowns on their heads, and their wild yells are shattering window panes. The valiant Fatah fighters know every hillock, every path in enemy territory; on moonless nights, they slip like ghosts through the barricades of the Pakistani units and stab the Beduin sentries. Fatah had adopted Vietcong tactics: here a refugee camp is captured in fierce hand-to-hand fighting there a registration office goes up in flames. Arab rulers don't feel safe even in Cairo, the long arm of Fatah reaches everywhere. . .

MOSLEMS

"We are Moslems," Yasser says, "it's our duty to spread Islam by the sword. Soon we'll launch a jihad against the Christian enemy in Beirut."

The Leader steps up to the wall and explains the strategic situation to the foreign correspondents, with the help of little flags stuck into the map. The freedom fighters are deployed all over the Near East, in the mountains and deserts in the large cities, as well as in the smallest hamlets -- except for a certain area which is out of bounds to them, extending from the Golan Heights to the Suez Canal, an area entirely devoid of little flags. Except for that, everything is under control.

"We won't lay down our arms, little Yasser takes a solemn oath "before we've consolidated all the fronts into a single conglomerate...

"And what about Israel?"

This is one of those tactless journalistic questions. Arafat takes off his glasses:

"I beg your pardon?"

"Israel."

"Well, what of it?"

One of his aides whispers in Yasser's ear and discreetly explains that there indeed exists a state of that name in the neighborhood, which once, long ago, was mentioned in connection with some action plans or something.

The Leader straightens out his eyes as far as this is possible and rubs his stubble, it is evident that he is trying to remember, but clearly, in the heat of battle this little detail has slipped his memory completely.

"Anyway," he says in the end, "I can't fight the whole world. . ."

He delivers himself again to the scissors of his bodyguard, because in the meantime his beard has outgrown the regulation 1/4". From outside comes the rumble of a motorized column, his fighters are returning from a dangerous night operation against the central prison. The battle for the liberation of the Palestinians continues. If necessary Yasser's H.Q. will move to the West Bank of the Jordan, and from there from the sanctuary of this safe base, will continue his fight against that whole pack of Arabs.

HUMAN RELATIONS

Unwanted Friend

DR. ROSE N. FRANZBLAU

QUESTION: Every morning I walk to school with one of my girl friends who lives across the street from me. We also walk home together. Since the begining of this new term, another girl who lives on the block calls for us to come down. She also waits for us after school.

Both my friend and I—we are 11 years old—do not particularly enjoy being with her, but we don't know how to brush her off. We can't just tell her to go away. What can we do?

ANSWER: Both you and your friend appear to be well brought up youngsters, in the finest sense. Your consideration of the feeling of another tells of the love and consideration you received from your parents. When the teachings of the elders are shown in the behavior of the children the lesson is well taught.

At your age girls are friendly mostly with girls, but are already beginning to think about the days when they will make friends with boys and be invited to parties. To walk alone on the way to and from school make one stand out and appear to be unwanted. It may also seem like a forecast of things to come.

A girl who has no one to walk to school with may fear she will never have a boy who will ask her to talk or walk with him.

* * *

You and your friend feel very fortunate that you have each other. Because you have been graced with friendship and companionship, you want to be nice to her. Hence, in letting this girl come with you and giving her your companionship, you are not only giving to her, but to yourselves, too. Giving to another also makes you feel superior, and tells the world and the fates how you want to be treated should you ever find yourselves lonely or alone.

But you think this girl is using you, and wants to be with you because she has no one else. This may be true at times. But she must also admire and appreciate you or she would not take the chance of being rejected.

Your friendship with the girl you like can be hurt if you are unfriendly to the other one. Both you and your friend will begin to wonder whether you might some day act in this rejecting way to each other.

* * *

At your age it is well to make as many friends among girls as your time for being with them permits. To have only one girl friends is a form of going steady which is not appropriate for two girls. It creates a kind of fence around them which excludes others and keeps them from being invited by other girls, and then by boys.

You are not obliged to go with people whom you don't like. Their demand for your presence or friendship is certainly not a command which you must obey. But in your hesitation to tell this girl that she is not wanted, you suggest that you do not dislike her altogether.

It is understandable that you and your friend do not want others to intrude at times when you want to be alone together to exchange confidences. But given a little time, this third girl will probably make friends on her own, and surely, the more friendly you are to her, the easier it will be for her to let go and go out on her own.

GIRLS WILL BE GIRLS

by Ruthie

Why is it that girls at any stage of life refuse to act their age? Watch any female from the time she can crawl until, maybe, adolescence. What's her favorite game? Playing house. She finds a "daddy", bosses him around, cuddles her "babies", spanks them too — just like Mommy.

Then, when she approaches her teens, and a little beyond, she wants to appear older. Just tell a twelve-year-old she looks fifteen, and she'll worship you forever.

But, poor thing, her actions give her away. I remember several incidents during my ripe, old age of fourteen. I tried so hard to be sophisticated. Somewhere I had heard the corny suggestion that if you look condescending and do not utter a word, you'll develop an air of mystery, age considerably and become a femme fatale. Oh, how I tried!

All I got for my pains was Papa's classic reaction. "Zay nurr (see here)! Ruthie, why the nose so high in the air? You'll stumble."

This didn't do my ego any good. The final test came one summer-day when the family was vacationing in the Catskills. By then I consider myself the cat's meow. What I looked for was a boy upon whom to practice my skills.

The opportunity came. One morning, about an hour before lunch, when the porch of the hotel was deserted, I found myself sitting on the steps alone, planning some strategy. Out of nowhere appeared one of the musicians, strumming on his banjo. He stood as though he were God's gift to woman.

My heart began doing summersaults. But when he noticed me and casually said, hello, I suddenly got butterflies in my stomach and ran, like from a fire.

I could have kicked myself afterwards. For a long time he was my secret romance in a world of make-believe. (He probably had a wife and children).

* * * *

For about ten years after you're married, you don't give age much thought. You're too busy with hubby, home and raising kids. Comes the day, however, when you've "nothing to do". Everything is routine.

What woman will attest to over forty? So you doll up more than ever, throw yourself into worthy causes, ignore the kinks in your back and make like a spring chicken.

By the time you reach old age, you're sure you are young once more. After all, you participate (bless you) in fashion shows, some nice Mendel who can hardly swing in a rocker throws you his one good eye — and you're ready to play house again.

Whatever the age, I'm awfully glad I'm a female.

(Copyright North American Press, 1970)

The magic calendar

By RUTH RAZIEL

JCNS EXCLUSIVE

I know a little boy called Jonathan who has a treasure very few people know about.

It's a magic calendar that hangs on the wall near his bed. When he opens his eyes each morning, it speaks to him and tells him what day and what month it is. And the pictures in it come to life and tell interesting stories about the things that happened on that day a long time ago.

Do you want to know more about it? Well, to begin with, Jonathan's calendar shows the Hebrew months -- not January, February, March, but Nisan, Iyar, Sivan, and so on. And the stories it acts out are all about the Jewish people.

Some days -- like Purim or Chanucha -- Jonathan wakes up to happy stories. Other days they are sad.

Next Tuesday, which is the 17th day of the Hebrew month of Tammuz, the calendar will tell Jonathan five sad stories -- about five very bad things which we are told happened on that same date, but in different years.

The first story will be about Nebuchadnezzar, king of mighty Babylon, whose army tried for a year and a half to capture Jerusalem. Inside the city, the Jews, led by King Zedekiah, were sick and starving and surrounded on all sides. But they would not give in.

Finally, on the 17th of Tammuz in the year 586 BCE Nebuchadnezzar's men breached the walls. Three weeks later they destroyed the city and everything in it, including the Temple.

King Zedekiah was captured, cruelly blinded and then imprisoned for life.

By a strange chance, when the Temple was rebuilt, that too was breached 600 years later on the same date, this time by the Romans. It again took three weeks for the attackers to get through to the innermost wall of Jerusalem and finally to destroy the Temple.

During those weeks the people were so hungry they had to stop making daily sacrifices of animals in the Temple, as was then the custom. That was the second sad story of the 17th of Tammuz.

In the third story Jonathan will see Moses come down from Mount Sinai holding in his arms the tablets on which were written the Ten Commandments given to him by God. Then he sees the people worshipping a golden idol and he smashes the tablets in anger and grief. A dreadful thing to happen!

On the 17th of Tammuz too, it is said, that a Syrian general called Apostomus burnt the Scrolls of the Law.

In the fifth story Jonathan will watch an idol being set up and prayed to in the Temple.

What a lot of sad stories for next Tuesday morning!

But happily, when the three weeks of mourning between Shiva Asar b'Tammuz (the 17th of Tammuz) and Tisha b'Av (the 9th of Av) are over, there are brighter days ahead for little Jonathan -- and for all Jewish people who until this day remember solemnly those mournful happenings of the past.

Would you like to have a calendar like Jonathan's? I can tell you how to make one. It may not be as magical as his, but it will give you lots of fun and will tell stories too.

First, ask your mother or father for an ordinary calendar with the English months on it. Start with July -- the present month. Find the 21st and put a big black circle round it. That is the same day as the 17th of Tammuz on the Hebrew calendar.

Then make a big picture about one or more of the five stories of that day.

Pin the calendar and the picture on your wall by your bed. When you wake up next Tuesday it's quite possible your calendar will speak too.

Recipe for the week

ORANGE-DATE-RAISIN-ALMOND AND BRANDY CAKE

1 cup brown sugar
1/2 cup butter
2 large eggs
2 cups flour
1 tsp. baking soda
1/4 tsp. salt
1 tsp. lemon extract
1/2 tsp. vanilla
1 cup milk (or half plain yogurt and half milk)
1/4 cup blanched almonds
1/2 cup raisins
1/2 cup pitted dates
1 large orange, squeezed, 1/2 cup juice reserved, shell reserved
1/2 cup sugar
1/4 cup brandy

Preheat the oven to 350 degrees.

Grease and flour a 9" x 2" sping mold cake pan that has a removable bottom with a center hold.

Cream the brown sugar and butter together very well. Beat in the eggs, one at a time. Sift together the flour, soda and salt.

Add the lemon extract and vanilla to the milk, or milk and yogurt, and stir in alternately with the flour mixture.

Grind together the almonds, raisins, dates and the orange peel shell. Stir into the cake batter. Pour the batter into the prepared cake pan and bake 60 minutes or until done.

Combine the reserved orange juice and heat with the sugar and brandy until sugar dissolves. Prick the cake with a toothpick while still hot and spoon over the hot orange-brandy mixture. When the juice has been absorbed, unmold the cake onto a serving plate.

Yield: 10-12 servings.

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COOPERSMITH, NANCY. - On August 6th, late of 3638 Bathurst St.
FIGENBAUM, MOLLY. - On August 6th, late of 2900 Bathurst St.
GINSBERG, LOUIS. - On August 7th, late of 389 Brooke Ave.
GORDON, SENI. - On August 9th, late of Preston and Galt, Ontario.
HYMAN, IDA. - On August 7th, late of 3560 Bathurst St.
KREIGER, SAM. - On August 7th, late of Toronto, Ont.
PARKER, ALLEN (PIVKO) On August 7th, late of 12 Rusholme Dr.
POLLOCK, BETTY. - On August 4th, late of 546 Cranbrooke Ave.
RABER, BEN. - On August 4th, late of 32 Robbie Ave.
REITER, LOUIS. - On August 8th, late of Hamilton, Ont.
ROSENBERG, BEN. - On August 8th, late of New York, N.Y.
SHAFFER, ABE. - On August 7th, late of Winnipeg, Manitoba.
SILVER, HARRY. - On August 7th, late of 3171 Bathurst St.
SOLMS, JOHN. - On August 7th, late of 355 St. Clair Ave. W.
STERN, GENO. - On August 9th, late of 61 Pelham Park Gardens.
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BERKOFSKY, CHARLES. - On July 31st, late of 905 Fraser Street, St. Laurent.
COHEN, SOPHIE. - On August 5th, late of Montreal.
CONTER, HENRY. - On August 1st, late of Montreal.
EDELSTEIN, MARION. - On July 31st, late of 4609 Coolbrooke Ave.
HALPERIN, EDITH. - On August 5th, late of Montreal.
KING, HENRY. - On August 1st, late of Montreal.
LEIBOVICI, LUTA SCHWARTZ. - On August 2nd, late of 6500 Wilderton Ave.
LEIBOVITCH, LIZZIE GOLDSTEIN. - On August 3rd, late of 399 Clarke Ave.
LEVENTHAL, JOSEPH. - On August 4th, late of Montreal.
LIVINGSTONE, GERTRUDE. - On August 2nd, late of 1212 Pine Avenue West.
NEAMTAN, DR. SAMUEL M. - On July 31st, late of Winnipeg.
PHILIPS, ROSALIE IDELSON. - On August 5th, late of Montreal.
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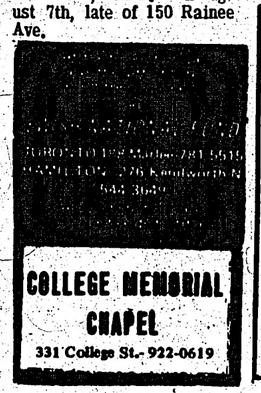

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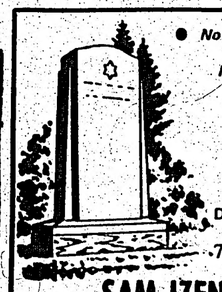

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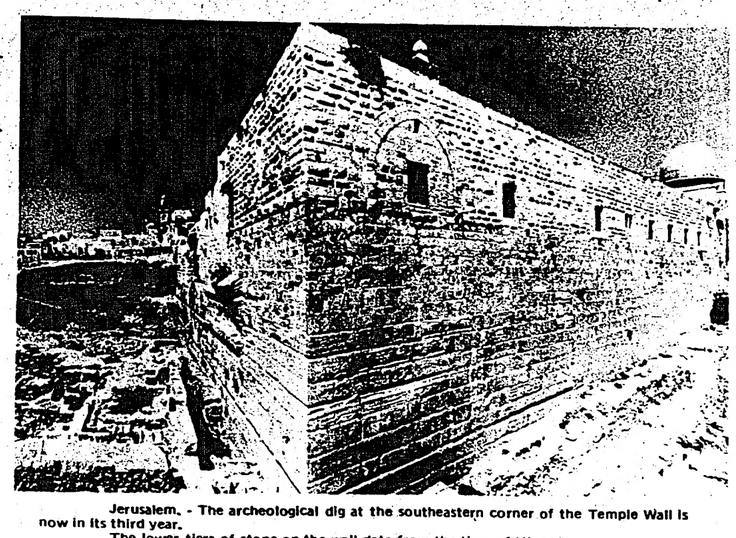
SOLOMON'S POOLS

by Ruth Jordan



Jerusalem. - The archeological dig at the southeastern corner of the Temple Wall is now in its third year.
The lower tiers of stone on the wall date from the time of King Herod, a contemporary of Jesus. The upper stones date from the 1700s. Further along the wall, to the left is the site of the famous Western (Wailing) Wall.

Driving along the Jerusalem-Hebron road in the shimmering heat of mid-summer, the British army lorry driver, during the last phases of the Mandate, suddenly swerved to the left, tackled a narrow dirt road, and came to a halt.

Before our unbelieving eyes stretched three vast blue lagoons, shaded by tall trees. Some young Arab urchins, with nothing on except a tatty loin cloth, looked on with mounting excitement. Visitors from the city, in those days of poorly mapped roads and restricted travel, were a phenomenon. They watched the scantily clad girls with bulging eyes, dived after them into the water and pinched their bottoms.

The water was bitterly cold and soon a sun-bathing session followed, when the young urchins, whose numbers had been reinforced by youngsters from all the neighboring villages, clamoured vociferously for cigarettes, sweets and baksheesh.

During the following weeks, when we returned to the same place several more times, using the Arab Hebron bus, we made friends with some of the local fellow swimmers. It was only then that we made the astounding discovery. The water in the pools was not being used to irrigate the fertile plain as we had innocently imagined. It was the main source of drinking water for the Old City of Jerusalem. . .

When we shamefacedly clambered out of the water, never to dive in again, the locals said we were too squeamish. My Jerusalem friends, who never ventured southwards, simply refused to believe the whole story.

Solomon's pools was not a widely-known place at that time.

Tradition has it that King Solomon built them, at least the upper and the middle ones, and it is to them he referred in Ecclesiastes, when he said: "I made me pools of water, to water therewith the wood that bringeth forth trees."

Water shortage had always been a sore problem for the Jerusalemites, not only in times of siege, when water supplies were cut off altogether, but even in times of peace, when scarcity of rain made for long periods of tight rationing. It was an ambitious plan to harness the waters of four springs running along the Hebron hills and direct them to Jerusalem.

Hydraulic engineering in King Solomon's days was not far advanced, and the ingenuity who built them is phenomenal. They overcame unique difficulties to construct a water-route circumventing hills and valleys, keeping to a descending line and finally bringing the water all the way to the Mount of the Temple, where it was collected in large wells that fed the city.

After King Solomon, the Greeks and Romans maintained the pools, and the crusaders built a fort nearby to protect them. Its ruins still bear the attractive name of Kala'at el-Burak, Fort of Pools. The Mamelukes, in the fifteenth century, built a third pool, the lowest of the present-day three.

Apart from pipes laid down by the Turks and the British during this century, the place must look today very much the same as it looked hundreds of years ago.

The three pools are built on three levels, the upper one being always nearly full, the middle one losing a good part of its water intake during the summer season, and the lowest nearly drying up altogether when the four springs are reduced by the heat into a fraction of their winter operational strength.

During the Mandate and until the Six-Day War, Solomon's Pools were very little known among tourists and residents alike. Today they are a recognized beauty spot, mentioned in guidebooks and accessible by cars and coaches.

Visitors are allowed to picnic under the trees and stroll along the edges of the pools, but hygene is strictly maintained, for the water is still one of the main sources of supply for the Old City. Arab peddlars sell primitive reed pipes, colored ribbons, earthenware jugs inscribed with names, postcards, jug-shaped drums called Darbookas, straw shopping bags and even nylon nighties and slips that defy description.

The Tamarindi and Soos vendors had dispensed with their picturesques glass jugs and cymballs, and now dispense their drinks -- brown liquids with broken ice -- from mobile barrows. Prices vary according to the mood of the vendor and his assessment of the tourist's purse. Transistor sets bawl out news bulletins in Hebrew and Arabic. Sanitary inspectors periodically emerge from their nearby office to take samples.

But with all the bustle, there is an air of peace and remoteness, which only a truly beautiful spot can induce.

Dateline: Israel

BEST KNOWN PERSONALITY

by C. Alpert

Haifa. - He is not a member of the Israel Cabinet, and not the editor of any Israel newspaper, yet he is the Israeli who is most widely quoted abroad. Thousands of persons who have visited the country cite his views and opinions to their friends upon their return home. Obviously he is a personality of importance.

He is the leading authority on the present military situation; the most knowledgeable Israeli with respect to economic problems; the most erudite scholar on Jewish history and archaeology. He is not a university professor, yet the broad range of his knowledge enables him to propose practical solutions for many of the most difficult problems which face Israel today.

Obviously he draws upon a background of broad personal experience. He spent time in the Nazi concentration camps of Europe, and first came to Israel as a young boy, aboard one of the illegal ships. His military experience has been comprehensive. He fought as a private in the War of Liberation in 1948. He was with the tank corps in the Sinai Campaign of 1956, and again in 1967. In the latter year he also managed to see action during the final days of the conquest of the Golan Heights. . .

Few men know the physical Israel as he does. Not a village or colony, not a road or historical site is unknown to him. Further he is familiar with the country's resources like a trained geologist. He can speak of the crops like a horticulturist; can quote Bible like a learned rabbi; can analyze the integration and assimilation problems of the diverse population groups like a sociologist.

He is a pleasant, persuasive person who makes friends easily. He talks freely, but knows how and when to listen. It is difficult to believe he does not possess a degree in psychology.

There are some who say he has a way with the girls. Women are frequently attracted to him, but no scandal attaches to it.

He has good commerical instincts, and obviously would have been highly successful as a merchant had he chosen to follow that line. I have heard it alleged that he sometimes makes commerical capital of his connections, but it is also true that nobody ever got cheated because of him. So what if he does earn a little extra on the side? He too has a family to support.

His profession is carefully regulated by the Government, to ensure that highest standards are maintained. There is a tradition of honor, and he is true to it.

Lest you think that he is only an intellectual, I hasten to add that he is also uncannily adept with his fingers. He can repair a stuck motion picture camera or tinker successfully with a carburetor. He has also been known to diagnose mild ailments and to prescribe miracle cures -- without actually practicing medicine, of course.

Except for Golda Meir, Abba Eban and one or two others, he probably has more personal friends overseas than any other Israeli. They look for him and ask for him on their successive return visits to the country.

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